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Vol. XXXI MARCH, 1918 No. 3

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

"A SAD HOUR IN A FOREIGN LAND"—INTERNED ALIEN CAMP, McPHERSON, GEORGIA.

WHY NOT CONSULT US AS TO CONTEMPLATION OF

MEMORIAL CHURCH GIFTS

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All Questions Answered and Illustrated Data and Photographs Sent Upon Request.

LUTHER LEAGUERS CALLED TO THE COLORS!

We are to fight a battle against ignorance—other people's ignorance.

The Black, Red, White, Blue and Gold is our standard—Martin Luther the standard bearer.

The army of the Luther League is to follow him in a peaceful battle. The weapon we are to carry is Truth. The ammunition is information. We have it. Every Leaguer must provide himself with a supply.

The source of supply is the authorized Reading Course adopted by the Luther League of America at the Toledo Convention and prepared with the greatest of care.

Fill your cartridge belt, so you can do your part toward letting the world know what it gained in the Great Reformation.

Send for particulars to

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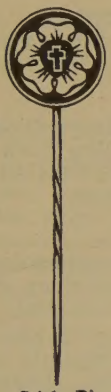

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The above are Exact Sizes and Styles of Badges

THE

Luther League Badge

A BADGE OF LOYALTY

Official Badge of the Luther League of America
Furnished only through the Luther League Review

"Loyalty" the Watchword

Loyalty, not only to country, but to truth and to principle.

Let the young people of the Lutheran Church be loyal to the truth which Martin Luther rescued from obscurity and chains.

Let us all wear the badge which, designed from Luther's coat of arms, is emblematic of great principles that are vital to Christianity. Read its meaning as Luther explained it. His statements of its meaning accompanies every badge.

This badge is furnished in different styles at the following prices: Button, Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

THE MIDGET BADGE, of which this is an exact facsimile, can be furnished in all styles. Buttons, Stick Pin, or Clasp Pin, Solid Gold, 75 cents; Rolled Gold, 40 cents; Gilt, 25 cents.

Watch Charm, with Emblem on both sides, Solid Gold, $6.00; Rolled Gold, $3.50.

Discounts on all styles. 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent.; 50 or more, 25 per cent.

NOTICE

Due to the new War Tax which became effective October 4, 1917, all invoices of Jewelry will bear the 3 per cent. tax. This tax must be figured before the cash discount is deducted, and is not subject to any discount.

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Luther League Review

318-326 West Thirty-ninth Street, New York City

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Thirteenth National Convention

Buffalo, N. Y., August 27, 28, 29, 1918

THE Executive Committee of the Luther League of America has accepted the invitation of the Buffalo District of the Luther League of New York and the Federation of Men's Bible Classes to hold the THIRTEENTH BIENNIAL CONVENTION in Buffalo, New York, August 27, 28, 29, 1918.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Buffalo. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than August 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

The last Convention at Buffalo was a great one. The local committee claim that the coming one will be greater.

Arrange your vacation to include August 27, 28, 29, and spend it at Buffalo.

By direction of the Executive Committee.

C. T. A. ANDERSON,
President,
Chicago, Ill.

HARRY HODGES,
General Secretary,
838 Drexel Bldg., Philadelphia, Pa.

Of the Church - By the Church - For the Church

Luther League Review

Fort McPherson War Prison Barracks

BY REV. WILLIAM FREAS,
Secretary of the National Lutheran Commission for Soldiers' and Sailors' Welfare.

AT Fort McPherson, a regular army post, near Atlanta, Ga., is one of the camps of interned aliens. Here are interned about 850 sailors from the Kronprinz Wilhelm, Eitel Friedrich, Luchs and Appam. About 600 of them are Lutherans.

On a bright Sunday afternoon early in November, Pastor Schaeffer, of Trinity Church, Atlanta, Ga., arranged for our visit. As we came to the army post we found the parade grounds alive with sailors. They looked different and for a moment I could not place them. Then it flashed upon me that they were some of the German prisoners. They were playing Rugby football. It was a surprise to see them here. A later and closer look revealed khaki-clothed men with loaded muskets.

The commandant, a retired army officer recalled to active service, received us most cordially. We were told of his efforts to properly care for the men. But he was eager that the Lutheran Church should send a pastor as soon as possible to meet their spiritual needs.

Armed with a pass to enter the prison, we came to the gate of the enclosure—it does not look like a prison at all—and the corporal inspected my pass. The gate

THE LAST HONORS TO A DEAD COMRADE.

swung open, and as we passed in swung to again and was locked.

On all sides were rough board shacks, the newness not yet worn from them by the weather. It was all very quiet and peaceful on this Sunday afternoon. All around were sailors busy with this or that, or enjoying the warm sun of the afternoon.

A glance around and then to the Y. M. C. A. shack. This had been erected by the prisoners. They saved sufficient lumber in its erection to place a long veranda on the sunny side of the building. Here many were sitting, talking or reading. Inside was a large stove sending out a grateful heat. The stage at one end—scenery painted by the men, at the other the library and moving picture machine. Classrooms, bright and well furnished, were empty today, but are filled on every other day. I met many of the prisoners. They seemed eager for a Lutheran pastor to come to them.

Next into the barracks. The rough exterior giving place to cosy comfort. The men sleep in bunks, but have assembly and dining rooms. The officers, off in a corner of the camp by themselves, have separate rooms and their own mess, for which they pay.

Under the barracks are workrooms. Here are made leaden soldiers—all American—and other toys. Photography keeps others busy. All want to do something.

The men are happy and contented. They are well cared for. All desired a Lutheran pastor quickly. Such a pastor arrived in Atlanta on January 5 in the person of Rev. B. E. Rutzky.

The Cross on Morely Hill

BY ISABEL CRAWFORD SCHOCH.

SPRINGTIME and an afternoon's holiday! Budding trees and singing birds. 'Twas an irresistible challenge to spend the playtime in the great outdoors. So decided the group of high school students as they started for a tramp over Morely Hill.

Reaching the outskirts of town they stopped at the home of Catherine Morely, one of their number. Here they left schoolbooks and other belongings until their return. Ready to proceed, Catherine turned to them saying, "I'm ever so sorry, but I cannot go this afternoon."

Astonishment held the others breathless, and Catherine continued, "Grandfather is ill, you know, and he likes me to be with him. I read and talk to him and he is expecting me, so—well—I just cannot go. I'm sorry," she added, for she saw their disappointment.

Catherine not going! Why, it wouldn't be any fun at all, for couldn't she name to them every bird and tree and flower? Grandfather had taught her. Now he was ill, and Catherine said she must stay with him. Knowing and loving Catherine, the boys and girls knew it was useless to cajole her to do otherwise than follow her ideas and ideals. Yet they tried to coax her to go. But Catherine stood firm. "No, I cannot!" she reiterated; but Mabel, noting the longing in her voice, declared, "Then we'll stay with you."

"Indeed you will not," came a voice from the doorway as Grandma Morely appeared. She had seen them from an upper window, had heard the storm of protest on Catherine's refusal to accompany the crowd, and an explanation to Grandfather had won his hearty consent, and sent her down to the porch, where she smilingly said, "Grandfather says you must go, dearie. The day is glorious, just right for a long tramp. 'Twill do you good, and 'tis only sorry he is that he cannot go, too."

The girls and boys received this statement with a shout, but Catherine rushed into the house and upstairs to Grandfather's room to thank him. Reappearing soon, she bore a big bag filled with cookies. The boys grinned, while the girls looked no less pleased, for Grandmother's cookies, as well as her generosity in bestowing them, were famous. Impetuously the crowd hugged Grandmother, and then, chatting gaily, started for the path up the hill, with her final admonition ringing in their ears, "Have a good time, but do be careful, for you know Grandfather always said something would happen on Morely Hill."

The crowd laughed merrily, for the old gentleman's prediction had been first a household, then a community, saying. But never yet had anything startling happened on old Morely. Besides, such things were not to be thought of this wonderful spring day.

Carefree and happy, they ran and layed joyously, stopping now and then look for signs of returning plant life. hey laughed and talked and sang glee-lly. The sun shone on them; the gentle ring breezes tossed about them as up, p, up the hill they climbed. When the rest of Morely was reached they sat while to rest. Soon, remarkably soon, very cookie, every crumb, was devoured, nd they were off again for fun and fur-ner exploration. Their hilarious laugh-r floated down the hillside, reaching the ars of their sick-abed friend. Looking , he could see them, and his heart ached r the old days when, as children, he had ught them to love the hills.

Suddenly in the midst of the fun the round gave way slightly. Joe's foot pped, but in falling he seized a tree owing near a rock. If only it would ld! Instantly realizing the danger, the ys, holding tightly to one another, lay t on the ground, and, reaching over, Ben asped Joe, and slowly, carefully, they lled him to safety. Excitement, born fright, thrilled the crowd. They ex-aimed over the narrow escape until, ylike, Joe emphatically declared: "Be ill; you didn't even give me a chance to something actually happen on Morely." hen only did they realize that Grand-ther's presentiment had almost been lfilled. Joe continued: "It's too bad to sappoint him, for he has always expected mething to happen."

Then Catherine had a wonderful in-iration, and eagerly exclaimed: "Could e, oh, couldn't we, make something hap-en—not anything dreadful—but some-ing pleasant and lovely? Grandfather uld be so happy."

With alacrity Catherine's suggestion as accepted. "We surely will try," they ughed, and therewith began to plan; d when high school students plan any-ing, amazing results follow. They knew t then that their idea would be copied various ways, in numerous places; they ought only of giving pleasure to Grand-ther Morely.

Later, the afternoon well spent, they ooped home. Catherine spread her ophies on Grandfather's bed — March arigolds, arbutus, dogwood, tiny ferns d budding branches. It was an early ring, and as he fondled them he talked other springtimes when he had roamed e hillside named for his father, one of e early settlers of the region. From ringtime to Easter was but a tiny flight of imagination, and soon Catherine was telling of the Easter preparations being made at the church; of the decorations, music and special services. Catherine was quite enthusiastic in her descriptions until she heard Grandfather mutter in a quavering voice, " 'Twill be the first time Daniel Morely ever missed an Easter service."

Catherine hoped differently, quickly trying to divert his attention, talking to him of her school life, of the girls and boys whom he knew and loved, and who in turn adored him; she told of the delightful afternoon's tramp, describing the view from the hilltop; she spoke of happenings in town and the countryside, finally succeeding in coaxing him back to his usually cheerful self.

However, in the following days Grandfather talked often of the approaching Eastertide, and of other Easter days. Many times Grandma and Catherine heard him murmur sadly, "Daniel Morely never missed an Easter service before."

So the days sped by, each seemingly more lovely than the last. In the early dawn of Easter morning Mr. Morely awoke and, as was ever his custom, looked up to the hilltop to see the first pink flush of the sky, herald of a new day. Suddenly, in a remarkable new strength he raised himself in bed, while in a strange voice—half fearful, half joyous—he exclaimed, "The Cross, the Cross, I see the Cross!"

Grandma heard the cry and in an instant was by his side. "Look quick," he cried, "tell me truly, do my eyes deceive me, or do I see the Cross?" Grandma, thinking to acquiesce with his apparent delusion, looked, and then trembled with excitement, for on the top of Morely Hill, outstanding against the early morning sky, stood a large white cross! In silent wonder she knelt by Grandfather's side, and together they gazed upon it.

Even as they looked something seemed to be moving around the cross. It appeared to be black specks, then Grandma declared that the specks were people. There seemed to be more and more. At the sound of automobiles and carriages on the roadway, Grandma noticed many winding their way up the hillside. All were filled with people. The crowd increased. The air seemed filled with a solemn stillness, and then, as the sun burst forth in its glory, a song burst forth from the crowd gathered beneath the gleaming

cross. The song was caught by the breeze and borne along until the whole hillside reverberated with the music of Grandfather's favorite Easter song, Sullivan's "Christ, the Lord, Is Risen."

It was wafted down, down, down, through the open window, and Grandfather, with unspeakable joy, sank back on his pillows listening to the glorious music while he gazed intently on the cross. Suddenly he called out, "Catherine, come see the cross."

But Catherine did not respond, for with the others she, too, sat at the foot of the cross, joining in the service of song, prayer and praise, the beautiful early service resulting from the plans of the school girls and boys who had resolved "to make something happen on Morely Hill." That they had planned wisely and well, securing the co-operation of their pastors and the young people's societies of the various churches, was easily seen; and that it was destined to bring joy and happiness to others besides Grandfather was also true, for though years have since elapsed, there is each year held beneath that now weather-beaten cross, a service such as this. All who gather there may not know its origin, but never does one leave the hilltop without a deeper sense of the indwelling of the Risen Christ in their hearts and lives, or without a look of rapturous joy, such as Catherine saw on Grandfather's face as she sought his room when she came down from the hilltop to tell him the story.

In the years thereafter that Grandfather Morely lived he was heard to repeat, again and again, the story of that first Easter service and the Cross on Morely Hill, mentioning with pride that it had been planned especially for him, and always he ended the tale with—"Something did happen on Morely, and Daniel Morely never missed an Easter service."

Only a Foreigner

BY MISS ADA YEAGER.

SHE was only an aged foreigner, who had brought her little grandchildren, who were American born, to the Lutheran Sunday school, and after leaving them in charge of the teacher of the infant department, had taken a seat in the back of the large classroom. To her right and to her left were classes of young ladies and in back of her the women's Bible class, a number of whom belonged to the Women's Missionary Society and the Luther League. All around her classes, and women who were interested in missionary work, yet not even an invitation given her to join them, for the brief hour. Not a smile of welcome when coming in, not an invitation to join the classes, and not a greeting after the Sunday school hour was over. Do you wonder what her thoughts were while sitting there, or on her way home? Are we so full of self that we forget the stranger? Is there no room in our hearts for the foreigner? Are we not bidden to make disciples of all? May it not be that it is Christ who is come to us in the guise of that poor woman, and yet can we find no room for Christ in our hearts? Dear Luther Leaguers, let us welcome the strangers in our Sunday school, and make them feel that we are interested in them, and let us always remember what Christ says in His description of the last judgment: "For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink. I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

The Lutheran Church Year Book for 1918 contains the summary of the story of the Quadri-Centennial Year of Jubilee, and in addition gives the largest amount of statistical and other data concerning our Church which has ever been assembled in one book of the kind intended for circulation among our Lutheran people. With a total of 300 pages of closely printed material it is a book which is really cheap at the single price of 25 cents; but when we realize that in quantities congregations can secure and distribute the Year Book at the very nominal price of 10 cents, we know of nothing to compare with it in price. It is an essential handbook on the desk of every working Lutheran.

Luther League Lenten Hymn

This is the Luther League Lenten Hymn used by St. Lucas Luther League in Toledo, hio. The words are composed by the devotional committee and the hymn is sung the usic of 177 of the Church Book.

I.

sus Came.

Jesus came from heaven
For our souls to save;
Sins to be forgiven
If we now obey.
But, like sheep all in one flock,
They are always bound to stop,
If they have no leader—
Christ has shown us that.

II.

sus Pleading for Souls.

And on earth He pleaded:
"Come to me and hear
Why my Father sent me,
And my cross to bear.
But my heart is bleeding,
And my spirit pleading;
Can I be your Saviour
To eternity?"

III.

sus Denied.

"But you have denied me,
Though I mean so well,
I will not forsake thee.
But your hearts do tell
That you will not trust in me
Even if I come to thee.
Hands outstretched to save me.
Father pleads with me."

IV.

Jesus' Love Still Remains.

"I have bread to offer;
Come and eat with me.
You will never hunger
If you follow me.
And my word is all you need.
Sad temptations come, indeed.
But, fear not, my children,
Holy Spirit reigns."

V.

In the Garden Betrayed.

"Father now is speaking:
'Drink the cup for them';
And my friends were sleeping,
So I prayed again:
' 'Tis Thy will be done, not mine.'
I have suffered all this time
Just to save all mankind,
If the will be mine."

VI.

Crucifixion.

"On my cross I'm hanging;
Father, be with me.
Oh, this cup so bitter,
Please take it from me!
It is done, 'tis all fulfilled;
They are saved now if they will
Sacrifice much pleasure,
And new life begin."

ARMY AND NAVY SCRIPTURES

Immediately on the entrance of the nited States into the world war, the merican Bible Society prepared special itions of the Bible, the New Testament, e Book of Proverbs, the Book of Psalms, d the Gospel according to St. John, for e especial need of the soldiers and sailors. ese were bound in khaki or khaki-colored oth, or a blue cloth where that color was eferred for the Navy. These volumes all d in them a page for the name, address d service, and another page for memanda.

Between May 1 and December 31, 1917, e society has sent out, in addition to all ordinary and regular work, *1,232,463 pies* of these special Army and Navy itions. Funds to care for the expenses nnected with this distribution are now being solicited. Such a worthy cause deserves the assistance of all.

BOOK REVIEW

"Dr. Martin Luther's Leben." (The life of Dr. Martin Luther for the more mature youth and the Christian home.) Author, Dr. M. Reu, Professor at the Wartburg Seminary in Dubuque, Iowa. Published by Wartburg Publishing House, Chicago. 1917. Cloth, 283 pages, $1 plus 10 per cent. advance.

Dr. Reu has conferred a great favor on the Church with the publication of this book. Among the multitude of biographies of the great Reformer this book takes its place among the best. Its style is splendid idiomatic German and is charged with fine Christian sentiment. Ninety illustrations lend special charm and value to the book. An English translation by Dr. Rausch is under preparation. A book no Sunday school or Christian home library can afford to miss securing.

Among the Papers

THE DEIST'S CONFESSION

We always recur, says a well known writer, with great delight to the testimony of a deist, who, after publicly laboring to disprove Christianity, and to bring Scripture into contempt, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and nowhere was there to be found such morality as in the Bible. The deist must bear testimony, that if there were no Bible, there would be comparatively no source of instruction in duties and virtue, whose neglect and decline would dislocate the happiness of human society. Oh yes; we poor sinners must have and use the sacred volume if we would not wish the banishment from our homes of all that is lovely and sacred and the breaking up, through the lawlessness of ungovernable passions, of the quiet and beauty which are yet round our families.—*The Companion.*

HELP FROM BOYS AND GIRLS

Reports from the State Agricultural Department estimate the value of food exclusively produced by the boys and girls of the State last year at over $100,000. Individually, the garden patch, the pig club or the little bunch of chickens raised did not appear to be of importance, but altogether the total is eminently respectable. Enlistment of the young folks of the State in this form of usefulness was one of the noteworthy features of the great campaign for more food. Their time was not all given to the production of foodstuffs, for some of the work they did was wholly protective in its nature; for example, the gopher clubs, in which energy was directed to the pursuit of the destructive rodents.—*The Omaha (Neb.) Bee.*

COMMON SENSE IN WORK

A certain class of literature much in vogue nowadays admonishes young people to strive and struggle with all their might for business success. For the majority of persons it is very good advice. Most people work by the clock, their mind is not always on their task, and when time is up they think and plan no more for their advancement. Then they wonder why they don't get ahead. Meanwhile, of those who are really striving and pushing ahead, as our apostles of vim and vigor are urging, half of them injure their health by the time they have achieved their business goal. It is too bad that the lazy people and the strenuous ones can't be a little more mixed up and share their qualities with each other. A business success attained at the cost of a physical breakdown is hardly worth while. The man of good common sense works with all his might during business hours, and then he takes recreation enough so that he keeps in physical trim. This working nights and Sundays may pile up riches a few years quicker, but the price must be paid, and often it is an early end to one's career. —*The Examiner.*

THE LEADER AND HIS MEETING

It isn't such a very hard thing to sit by the desk in front of the Christian Endeavor room and stare at the group of Endeavorers gathered for the Lord's Day evening prayer meeting. It is easy enough to read your Scripture lesson when the time comes, and utter a feeble prayer. It's really a snap to say, "The meeting is now open, and I hope everybody will take part, then squat down in your chair and listen to good speeches the rest of the evening.

But it's a different matter to *lead* a meeting!

At every moment in the meeting a true leader must be all of these things: Resourceful, prayerful, wide awake, retiring, kind, encouraging, tactful, cheerful, enthusiastic, masterful, sincere, Christlike.

It is no easy matter to *lead* a meeting.

But, if the Endeavorer in the chair, by the desk, in the front of the room, has these characteristics, his meeting will be in every way successful.

Folks will actually go away saying: "That was the best Christian Endeavor meeting I ever attended. If that's the kind of meetings they have here, I'm coming back!"—*The Lookout.*

LENTEN DAYS

During these Lenten days we are walking with our Lord toward the cross. To walk with Christ is the highest ideal of the Christian life. It is an ideal so simple, that we can all comprehend it, even though we are not always conscious that our Lord is with us, when on the mount or in the valley. The believer's experience is varied, but what we need to strengthen and cheer and inspire us for the pilgrimage and for the battle and life is both a pilgrimage and a battle is the conscious presence of our blessed Saviour. He has gone from us into the heavens, but His Holy Spirit abides with us and is in us, the Comforter, to abide with us forever.—*The Evangelist.*

utheran Chaplains and Camp Pastors

ELOW we are giving a list of the pas-
tors who have been assigned to the
camps and hospitals. Some of these
supported by their own congregations
some of them are supported by the
tional Lutheran Commission. We wish
all the attention of our Luther Leaguers,
tors and all who are interested, to this
of camp pastors. It is suggested that
names of the men who have gone from
Leagues into the service, with their ad-
ss, company and regiment, be sent to the
pective camp pastors where the men are
tioned, with the request that they get
touch with your boys.

p Cody, Deming, New Mexico—Rev. C. A. Davick, 827 Fourth St., N., Fargo, N. Dak. Rev. C. H. Rembold, Box 16, Deming, N. M.
p Dix, Wrightstown, N. J.—Rev. F. W. Friday, Box 52, Wrightstown, N. J.
p Dodge, Des Moines, Ia.—Rev. Nils Kleven, Room 511, Victoria Hotel, Des Moines, Ia. Rev. Henry Noss, Room 511, Victoria Hotel, Des Moines, Ia. Rev. S. D. Rodholm, Brotherhood Bldg., Camp Dodge, Ia. Rev. P. N. Sjoegren, Camp Dodge, Ia.
p Funston, Kan.—Rev. Martin Norstad, Jewell, Iowa.
p Gordon, Ga.—Rev. W. C. Schaeffer, Jr., Trinity Ave. and Capitol Place, Atlanta, Ga.
p Grant, Ill.—Rev. J. M. Green, 1511 Kishwaukee St., Rockford, Ill.
p Greene, N. C.—Rev. William H. C. Lauer, Box 342, Charlotte, N. C.
p Hancock, Ga.—Rev. Paul L. Yount, 816 Greene St., Augusta, Ga.
p Jackson, S. C.—Rev. H. A. McCullough, D.D., 1721 Bull St., Columbia, C. C. Rev. Charles A. Freed, D.D., 1309 Laurel St., Columbia, S. C.
p Lee, Va.—Rev. Ambrose Hering, General Delivery, Petersburg, Va.
p Lewis, Wash.—Rev. A. B. Anderson, care O. J. Ordal, 912 S. Seventeenth St., Tacoma, Wash.
p Logan, Texas—Rev. N. M. Ylvisaker, 1615 Walker St., Houston, Texas.
p MacArthur, Waco, Texas—Rev. M. B. Quill, Camp MacArthur, Waco, Texas.
p McClellan, Ala.—Rev. W. A. Poovey, Box 581, Anniston, Ala.
p Meade, Md.—Rev. F. W. Meyer, Rev. Ralph H. Long, 509 Park Ave., Baltimore, Md.
p Pike, Ark.—Rev. E. H. Sletten, 2900 Emerson Ave. N., Minneapolis, Minn.
p Sevier, S. C.—Rev. John W. Link, care Rev. C. L. Miller, Greenville, S. C.
p Sheridan, Ala.—Rev. Ralph R. Rudolph, 126 Holcombe St., Montgomery, Ala.
p Sherman, Ohio—Rev. C. E. Frontz, 74 West Main St., Chillicothe, Ohio.
p Upton, L. I.—Rev. Charles D. Trexler, Base Hospital, Camp Upton, L. I. Rev. A. R. G. Hanser, 87 Covert St., Brooklyn, N. Y.
p Bowie, Fort Worth, Texas—Rev. Hugo Haterius, Fort Worth, Texas.
p Travis, Texas—Rev. C. Jensen, Camp Travis, Texas.
p Wadsworth, S. C.—Rev. E. E. Ryden, care Y. M. C. A. Headquarters, Spartanburg, S. C.
ps around San Francisco, Cal.—Rev. Gynther Storaaski, 5628 E. California St., San Francisco, Cal.
ulance Corps, Allentown, Pa.—Rev. J. J. Schindel, 124 S. Fifth St., Allentown, Pa.
t Lakes Naval Training Station, Waukegan, Ill.—Rev. Howard E. Snyder, 411 Lake St., Madison, Wis.
y Field, Texas—Rev. William Kraushaar, care Rev. A. Wolff, 314 S. Pressa St., San Antonio, Texas.
League Island Navy Yard, Philadelphia—Rev. A. C. Carty, 4923 Locust St., Philadelphia, Pa.
Fort Oglethorpe, Ga.—Rev. R. E. Golladay, 701 McCallie Ave., Chattanooga, Tenn.
Wissahickon Barracks, N. J.—Rev. John Winkelbleck, care of Chaplain E. L. Paugh, Wissahickon Barracks, N. J.
Naval Hospital, Brooklyn, N. Y.—Rev. W. A. Snyder, D.D., 127 Willoughby Ave., Brooklyn, N. Y.
Columbia War Hospital, N. Y.—Rev. F. H. Meyer, 2431 Morris Ave., New York City.

For all particulars concerning camps and camp work among Lutheran boys, address National Lutheran Commission, 437 Fifth Avenue, New York.

FIGHTING SPIRIT

It is the testimony of those who have seen much of the former National Guard men, also of the newly drafted army, that a splendid military spirit is being developed among them. They were men in whom the American spirit runs high, and in whom there is an exceptional interest in soldierly achievement. When a man of this temperament is put up against the present proposition he reacts quickly. He resents insults offered our flag and citizens. He realizes that the only way a nation can acquire honor and safety is to show that it does possess some virile force and that it is capable of defending its rights if it has to.

The spirit of the drafted men is not so much different. To many of them the war problems are new. But in the atmosphere of camp life it will be difficult for them to remain outsiders in sympathy. They will soon learn that we have a real cause to fight for.

The soldiers who are described as eager to go are no more anxious than any one else to lose their lives or run needless risks. But like the man who has a tooth to be pulled they know there can be no comfort until the bad job is tackled and done.

It sticks in the crop of the normal American young man that our enemies are laughing and chuckling over America's "wooden sword." They should do their laughing right now when they can do it, as they may not get a chance later.—*The Examiner.*

Unnecessary ignorance and sin cause a vast deal of the misery of men. God intends for men to be happy and Godlike, and to this end provides for their instruction in righteousness and their spiritual strengthening. At least he who is thus taught and led of God is made strong to bear afflictions and has the "peace of God that passeth understanding."—*C. K. H.*

General Secretary's Letter

DEAR FRIENDS:

When this letter reaches you we will be in the midst of the Lenten season, the annual revival season of our Church. As a Church we have been criticised at times by those denominations which from time to time hold high pressure evangelistic services which they call seasons of revival because we do not observe revival seasons. We do, annually. A revival season not inaugurated by men, but by the Master Himself.

Why keep Lent? This query has been put to me many times by our Leaguers: Of what use is it to set apart a certain season of the year for self-denial? Does it avail aught? Keep it for Christ's sake and for your own sake.

My keeping it will be of no benefit to Christ. When your dear mother closed her eyes in death it did not benefit her that for a year or two you put on garments of mourning. She did not even know it and at the yearly anniversary of her death you lay upon her grave flowers whose fragrance she cannot enjoy and yet out of devotion and love for her years of sacrifice and toil for you, you have done these things. As the anniversary of Christ's sufferings and death for us comes annually would we not be ungrateful and heartless children did we not pause in the mad rush of our busy lives to give it due recognition?

Do I need Lent? Yes, you do. Just as the electrical battery must be charged from time to time with those things which go to make electricity, so man, who is a spiritual being, must be charged from time to time with those things which make for spirituality. When you are hungry, you must eat. When you are sick, you must have medicine. When in business, you must bear burdens. Why, then, should the spiritual life be an exception? It is not. Lent is designed to satisfy the needs and ambitions of your soul. In order to put His human in subjection to His divine nature, it was necessary for the Christ to keep Lent. Are you greater than He? Yes, you need to keep Lent in order to be the master of yourself, rather than the slave.

If ever the world needed to keep Lent and bow in deep humility at the feet of a righteous God it is in the year 1918. They tell us that the times are evil because Christianity has failed. No, no, Christianity has not failed, but men have failed who have tried to run the world minus Christianity. History is simply repeating itself. Men have become too wise to believe in th myths of the Bible, too self-reliant to believ in the vicarious atonement of Christ, to much otherwise engaged to attend to th Church, the kings of the earth have se themselves, the rulers have taken counse together and with their combined wisdon have broken the world asunder. "And H that sits in the heavens laughs, the Lor has them in derision."

For years the Church has pleaded witl men to register themselves for service. No they. Too busy with other things. Le George do it. Comes the war. Drafted No questions asked. No excuses accepted All things which engaged their attentio swept away.

Some ladies of the Church meet weekl to sew for the orphanage. Just a few, th majority have too much work of their own Comes the war. Sweaters, helmets, socks wristlets to be made. No questions asked A hank of wool handed them. Knit two Perl two. Everywhere. Motor car, stree car, theatre, almost church. Night and day

Isn't it a pity that with all our wisdom there must be sent a calamity to bring us to our better selves? The mother who would not give her son voluntarily to the army of the Lord to go and save lives in India has him forcibly taken from her for the army of the land to be sent somewhere in France possibly to shoot down her own kinfolk.

Yes, Leaguers, we need to keep Lent and to keep it this year as never before. It is a time for self-crucifixion, a season of deliberate and voluntary self-denial. We are passing through life but once and God's mysterious future lies before us. Let us redeem the time, because the days are evil. Priceless such a holy season and unspeakable the joy of the Easter feast that crowns it.

I am glad to be able to announce to you the dates and place of meeting of our biennial convention. Buffalo, August 27th to 29th. The theme will be the very timely one of "PATRIOTISM." There will be an innovation at this convention. Each delegate will be asked to pay a registration fee of $1 to help defray the convention expense. This will greatly relieve our treasury. Most organizations are doing this today and of course we must be up to date. On another page you will find the Official Convention Call. Now that you know the dates arrange your vacations accordingly. Fuller details

ıd information will be given in future is-
ıes of the REVIEW. Mark the dates on
ɔur calendar today.

The Walther League, the young people's
rganization of the Synodical Conference,
ecently inaugurated a campaign for $5,000
ɔr the Lutheran boys in the service. In-
ɔmplete returns show that over $11,000
ıs been gathered. Luther Leaguers, how
ɔout that Jubilee Fund?

Some one has given the following recipe
ɔr a successful Epworth League. The
ɔrd Luther could be substituted for Ep-
ɔrth and the recipe would still hold good:

PRESENCE. Each member be present at devotional meetings.

ENDEAVOR. Each member be attentive and try to get some inspiration.

MEMORY. Each member be alert to remember the things worth while.

MIND. Each member be thoughtful and careful in all things.

WILL-POWER. Each member be of the mind to overcome evil with good.

CO-OPERATION. Each member be a "spoke of unity" in the wheel of co-operation.

Thus we have: Presence, Endeavor, emory, Mind, Will-Power, Co-operation. ach is great; but the greatest of these—) CO-OPERATE.

Yours for co-operation,
HARRY HODGES,
General Secretary.

REFLECTIONS

This is not a mysterious doctrine; a child n understand it.

It is a doctrine much spoken against; e human heart is naturally Pharisaic, manist, self-righteous.

It is a precious doctrine, for it is the ly way of salvation.

The faith here spoken of is not mere idle lief, but a living, loving, seizing hold of e sinner's only Friend.

To defend and extend this doctrine is the ıssion of the Church and every member the same.

Education is the lever that moves the ɔdern world.

There is a great lack of local congrega-ɔnal knowledge.

Every congregation has an individual aracter—it may be good, or good for thing.

Small congregations have furnished illus-ous church leaders; large congregations ve won great victories. All honor to th.

OLD GOLD FROM THE TREASURE HOUSE OF LITERATURE

God's Workmen

"God buries the workman but carries on His work." He never leaves His work unfinished. No real break has ever yet come where His kingdom has once been set up. Apparent breaks there have been, when gross ignorance and black superstition so darkened the ages that it seemed as if God's work had been buried with His workmen, but behind the shadowy present, and beyond the dim future He has been slowly and surely bringing things to pass. Some of His perfected plans shine like noonday sun, some are shrouded in midnight darkness. Some names of His workmen are household words revered and loved by the Christian. Some names with their work will forever remain unknown, for none but God knows them. His hand is upon every Christian. He is surely preparing us for His work somewhere. Let us not hinder Him.—*Ida Moulton.*

Friendship

The aim of friendship is a communion the most strict and homely that can be joined; more strict than any of which we have experience. It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days, and graceful gifts, and country rambles, but also for rough roads and hard fare, shipwreck, poverty and persecution.—*Emerson, "Friendship."*

Wasted Hours

We are doomed to suffer a bitter pang as often as the irrecoverable flight of our time is brought home with keenness to our hearts. The spectacle of a lady floating over the sea in a boat, and waking suddenly from sleep to find her magnificent rope of pearl necklace by some accident detached at one end of its fastenings, the loose string hanging down in the water, and pearl after pearl slipping off forever into the abyss, brings before us the sadness of the case. That particular pearl which at the very moment is rolling off into the unsearchable deeps carries its own separate reproach to the lady's heart. But it is more deeply reproachful as the representative of so many others, uncounted pearls, that have already been swallowed up irrecoverably while she was yet sleeping, and of many beside that must follow before any remedy can be applied to what we may call this jewelry hemorrhage. A constant hemorrhage of the same kind is wasting our jewelly hours.—*Thomas De Quincey.*

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People
REV. LUTHER M. KUHNS, EDITOR,
Omaha, Nebraska.
—with—

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I. S. RUNYON, New York, N. Y.
J. M. REYNOLDS, Valatie, N. Y.
A. T. MICHLER, Philadelphia, Pa.

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Editorial

EASTER

The day of Resurrection!
Earth, tell it out abroad!
The Passover of gladness!
The Passover of God!
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

Now let the heavens be joyful!
Let earth her song begin!
Let all the world keep triumph,
And all that is therein;
In grateful exultation
Their notes let all things blend,
For Christ the Lord hath risen,
Our Joy that hath no end!

Grant, we beseech Thee, Almighty God, that we who celebrate the solemnities of the Lord's Resurrection may, by the renewal of Thy Holy Spirit, rise again from the death of the soul; through the same Jesus Christ, Thy Son, our Lord. Amen.

ADVERTISING RELIGION

Luther Leaguer, what are you doing to advertise religion in your neighborhood?

What do I mean by that? Let me explain. Suppose you make a list of fifty families who live nearest your home, and have the list show which of these families are associated with some church, which of them have members attending some church regularly though not members, and which are in no way associated with any church. You will probably be surprised to find how many families are in the last class, that is, with no church connection or relation whatever.

Then, if it were possible for you to make personal calls upon these families of the last class, and get into conversation with each member separately about religion, just as you would talk about any other subject, that is, without asking any personal questions on the subject, you would probably have another surprise coming to you. It would be when you found how little these people really know about religion.

If they told you the whole truth about their experience with the church and religious workers, they would admit that they had often been asked to "come to church," or if they did not "want to be saved." That is the way most evangelistic workers have opened up the subject to non-Christians in their personal efforts in the last few years. But it is not the reasonable way, or even the scriptural way to open it up. Sow the seed, let another water it, and allow a reasonable time for God to give the increase. That is the plan mapped out in Holy Writ. One reason why people reject religion is the instinctive impulse they feel to resist any effort to force upon them a thing of which they know but little, hence see no advantage in possessing.

Now, this is but a suggestion. The earnest and ingenious young Christian does not need more. You can work out the plan. The only thing in it that you have to take for granted is that members of the family that has no church relations at all probably know very little about religion. So the things about it to get before them are the simple things, the rudiments, the funda-

nentals, the things that, at first glance, ou almost take for granted everybody nows. Make it your business to drop within their reach now and then a thought, line, a "precept" which carries one or nother of the great, basic, fundamental ruths of the Christian religion. But be ontent merely to sow the seed for a while. Don't be impatient for a harvest. That will come in time, if you sow on enough oil the right kind of seed.

Start your list, and begin soon to let fall, ncidentally now and then, a religious idea mong the young people of these families s you meet them.

—♣—

STRAIGHT AND SQUARE

Daily life enforces many practical les-ons of Scripture. A higher standard of onduct exists among business men than ormerly. Many causes have combined to ffect this improvement. An incident is iven here that illustrates the disadvan-ge of devious ways:

Going through his morning mail a busi-ess man came on an envelope marked Personal." His stenographer had not pened it. He did so. He found a printed ircular. It went into the waste-basket without a second glance.

It was a well-written circular. It had ood "selling talk" behind it. Had it come n the usual way it might have received erious consideration—but it went to the waste-basket.

Why? Simply because it was tricky, be-ause the big man knew that the people who ent it out knew that it was not a personal natter. The circular was masquerading nder false pretenses, had a touch of dis-onesty. Some one was trying to get some f his time to which they did not have a egitimate reason. He did not want to deal vith that sort of people. The touch of dis-onesty destroyed more good will than the ircular could possibly build up.

Devious ways are doubtful ways. Straightforwardness is the only policy. By evealing what has been entrusted in con-dence to our keeping, and by our abusing nowledge which has become ours in this vay and failing to observe the confidence eposed in us, our friend and neighbor is betrayed. In all things, honesty is the best olicy, because it is the right and the true vay. The best way is always to be straight-orward and sincere in word and deed. By his course, no questionable advantage is btained.

STANDING IN OUR LOT

Each one has a work to do, a service to render. To each one God has given a tal-ent. You may be either a musician or a poet. You may be a bridge-builder or a digger. When you were born nature un-locked one of her many secrets and let you into it. You may not have found out just where nature assigned you, but you have some talent, some work in life to do, some service to perform. Your talent may lie within your garden. Do not think you are good for nothing, though exactly what you are good for may not yet have been discov-ered. Our talents may differ in size and kind, but each one has his talent, each one has his place assigned.

Some men have big talents, and some lit-tle. There are Paderewski and moving pic-ture pianists—and it is hard to tell which gives the most pleasure to the most people. There are Shakespeares and limerick writ-ers, and both serve. There are Goethals and farm ditch diggers. Some men build city skyscrapers housing the equivalent of a city of 10,000, and some build farm barns —but the grain sheltered under the roof of the farm barn is necessary to keep life in the architect of the skyscraper.

Use is the essential thing about a talent. Folding it in a napkin and laying it away is the curse of a talent. Express your talent. It is one of God's ways to make you happy. It is His way to help you grow. To allow your talent to be dormant is peri-lous. The latent talent adds nothing to one's growth. No matter what our talent may be, it is our business to go our "Way till the end be," and to stand in our lot at the end of the days.

—♣—

MORE THAN A MILLION

Although there never should have been any question, Lutherans have proved them-selves loyal Americans. They have nobly pledged to care for our 165,000 Lutheran boys in the Army and Navy so that our Church may go with the boys in this world struggle wherever they may be. The Na-tional Lutheran Commission asked the Church to raise $750,000 for one year's work and they most nobly responded by making it over a million. The chairman of the Executive Committee of the Luther League of America, Hon. E. F. Eilert, is the Treasurer of the Commission and was also the chairman of the National Finance Committee in this campaign.

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Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—Rev. A. Steimle, D.D., of Easton, Pa., has accepted a call to the Church of the Advent, New York City. He was formerly in Brooklyn.

—Each year the New York State Library selects 250 of the best books published during the preceding year, and recommends them to the libraries of the state. Their list for 1916 has just been published and includes "Emmaline," by Elsie Singmaster Lewars.

ROCHESTER

—The Church of the Reformation, Rev. F. F. Fry, D.D., pastor, will, during the coming year, celebrate the fiftieth anniversary of its organization.

ALBANY

—St. John's, Rev. Yost Brandt, pastor, celebrated Christmas Day with three services with audiences that tested the capacity of the church. In the evening at 7 o'clock the English Bible school rendered a program under the leadership of Mr. William Eck, superintendent, who to the great joy of both pastor and people, was by a miracle spared and is recovering health from a serious auto accident on Labor Day. The Watch Night Service on New Year's Eve was interesting. Sixteen adults were confirmed and one baptized and the Lord's Supper was celebrated at this service.

—On Epiphany Sunday an especially interesting service was held at the Church of the Redeemer, Lenox Road, Brooklyn, Rev. Dr. S. G. Weiskotten, pastor. As the star figures so prominently in the gospel for that day two service flags were unfurled. The first was a regular national service flag with the stars for the young men who have entered the army and navy. The second was a Lord's service flag with stars for the young men who have enlisted in the Christian ministry. It is a beautiful silk flag consisting of golden stars on a red cross with a white background symbolizing the minister or missionary as the shining star bringing the light of the gospel through the atoning sacrifice of the cross and thus turning men to righteousness and holiness. The accompanying text was Daniel 12:3: They that turn many unto righteousness shall shine as the stars forever and ever. The Lord's service flag is the conception and handiwork of Mrs. S. G. Weiskotten and will be hung up in the Sunday school room to stimulate interest and secure recruits for the ministry and the mission field. If there is a demand for this Lord's service flag arrangements will be made to manufacture them.

PENNSYLVANIA

PHILADELPHIA

—The Church of the Advent, the Rev. J. F. C. Fluck, pastor, reports a gain in income during 1917 of about $500 and also an increase in offerings for all forms of benevolence. At the service on Christmas morning a service flag bearing twenty-six stars was displayed for the first time. A number of the young men being home on Christmas furlough received the Holy Communion at the close of the service. Several more young men will be in service within a few weeks.

Rev. F. W. Friday, of Zion's Church, Philadelphia, left for Camp Dix, Wrightstown, N. J., January 2. He has been granted leave of absence for the period of the war in order to serve as Lutheran camp pastor.

—Rev. Ambrose Hering, superintendent of the Pittsburgh Inner Mission Society, has been granted a three months' leave of absence to accept the call of the National Lutheran War Commission and will be stationed at Camp Lee, Virginia. Names and addresses of Lutheran soldiers and civilians should be forwarded to him at Petersburg P. O., care of General Delivery.

TARENTUM

—In response to the efforts of the enthusiastic missionaries, Rev. and Mrs. Thomas, and the India Jubilee Fund, men, women and children catch the spirit of the cross and enter upon a plan of systematic giving for the strengthening of the work in India. Their messages in Trinity Church, Tarentum, Pa., Rev. N. E. Yeiser, pastor, resulted in every class in the Sunday school and the Luther League making subscriptions amounting to $1,026. Their efforts are blessed with liberal responses throughout the Pittsburgh Synod and elsewhere. It is a great opportunity for every Lutheran to have a part in this Quadri-centennial Reformation Diamond Jubilee offering for the extension of Christ's kingdom.

(*Continued on page* 22.)

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SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Treas., BRUNEAU KNAUFF, Waterloo, Ont.

District Leagues in States Not Organized

DISTRICT OF COLUMBIA LUTHER LEAGUE—
Pres., HANS CAEMMERER, 925 "L" St., N. W., Washington.
Sec., Miss ELEANOR LANG, 3263 "N" St., N. W., Washington.
Treas., Miss ROSE BRIGHT, 1505 Decatur St., N. W., Washington.

LUTHER LEAGUE OF CENTRAL CALIFORNIA—
Pres., CHAS. L. TRABERT, 2736 Elmwood Ave., Berkeley.
Sec., DOROTHY ROEHL, 583 34th St., Oakland, Calif.
Treas., MYRON HESTORFF, 337 Salinas St., Salinas.

LUTHER LEAGUE OF BALTIMORE—
Pres., CARL M. DISTLER, ESQ., 2905 N. Calvert St., Baltimore.
Sec., JAMES MCCALLISTER, 408 No. Lakewood Ave., Baltimore.
Treas., HELEN STEGMAN, Baltimore.

NEW YORK

—St. John's League of Albany has sent a tter to each member, signed by the pastor, aking an appeal for the Reformation Jubilee ffering. St. John's expects to raise its allotted mount. The Luther League entertained the ntire congregation with a watch night social. very pleasing program of instrumental, vocal nd recitative selections was rendered. The uther League is still helping to pay off the bt incurred by heavy repairs on the church operty and improvements on the church organ. he League assumed charge of the upkeep of the gan and prides itself on having paid almost s entire apportionment of the Jubilee Offering the National Luther League.

St. John's Luther League has decided to take the Luther League Reading Course.

—The District Luther League of Syracuse nd vicinity met in the Church of the Atonement, ev. R. B. Fortenbaugh, pastor loci, January , with about 150 Leaguers and pastors pres- nt. Oswego was represented by a group of enty-five young women. Rev. L. B. Dutcher, stor of St. Matthew's Church, delivered an teresting and instructive address on "How uther Met His Opponents." A letter was read om Mr. Fred P. Kies, the president of the dis- ict, who is now at Camp Dix. The extension mmittee reported the formation of a Junior eague in the Church of the Atonement. The llowing were elected as officers for the en- ing year: President, Henry Metz, of St. hn's Church; vice-president, Miss Louise oschill, of St. Paul's; recording secretary, Miss yrtle Paetznick, of Mt. Tabor; treasurer, illiam Stoffel, of Zion's; corresponding secre- ry, Howard W. Clasen, of Zion's Church. The nvention thanked Rev. Dutcher for his ad- ress, and the congregation for their hospitality. social hour followed the close of the con- ntion, which was very much enjoyed.

—The annual meeting of the Buffalo District uther Leagues was held in Holy Trinity hurch, Buffalo, January 16. The Luther eague of St. Peter's Evangelical Lutheran hurch of North Tonawanda, Joint Synod of hio, was received as a member of this district. he officers elected for the ensuing year are: resident, W. H. Meisner; vice-president, eorge Flierl; recording secretary, Mrs. L. A. ilke; corresponding secretary, Walter W. itte; financial secretary, Edna Stransky; easurer, Godfrey Weiss; trustee, three years, . T. Henrich; trustee, two years, A. Kilburn.

—A sociable was given recently by the mem- rs of the Luther League of St. Paul's Church Dunton, to the teachers of the Bible School. he committee in charge of the evening's pleas- re consisted of the Misses A. C. Otten, G. H. ifford and May Waldron. A "track meet" as held and the proud possessors of the loving ips are Miss Stella Carlson and Mr. George athjen. We are sure George never would have on that prize but for the assistance of his gen- ous understanding which helped out so won- rfully in the 880 yard dash. Refreshments were served and they were so good that we are anxiously waiting for the next sociable.

Several new members have been admitted to the League at each business meeting and bids fair to become a strong organization of the church. Devotional services are held the first and third Sundays of each month from 7 to 7:30, just previous to the regular evening service. Every one is invited to attend these services and you will undoubtedly be helped by what the young people have to say. We invite you to attend Sunday evening, March 3; the topic will be "Out of the Darkness Into Light."

NEW JERSEY

—Dr. W. P. Steinhaeuser, formerly supervisor of penmanship in the Neptune Township Public Schools and an instructor of commercial subjects in the Neptune High School, Asbury Park, N. J., wishes to announce that he has been elected head of the commercial department of Roanoke College, Salem, Va. Roanoke College is a well known Lutheran college under the direction of the United Synod in the South. Dr. Steinhaeuser was identified with the public schools of Asbury Park since 1907, coming from Alma (Mich.) College, where he was director of the school of business. He entered upon his new duties on Monday, November 26. Dr. Steinhaeuser is an active Leaguer, and at time of leaving New Jersey was State President of the New Jersey State Luther League, serving for the second term.

PENNSYLVANIA

—The Luther League of St. Paul's Church, Catasauqua, Rev. James F. Lambert, pastor, reports an income of $214.70. One of its members is an army nurse serving in France.

YORK

—Mr. William H. Jones, chairman of the extension committee of this district, has sent out a very effective circular letter to the presidents of societies and pastors in the district. The chairman of the extension committee keeps a record of the speakers and musical bureau in this district.

—Mr. M. Haller Frey, president of the York District League, has sent out a circular letter calling the attention of the Leagues of this district to the Jubilee Fund. The letter, no doubt, will produce good results.

NORTHWESTERN DISTRICT

—Rev. C. Theo. Benze, of the Philadelphia Theological Seminary, delivered a lecture on "War Responsibilities" under the auspices of the Luther League of St. Stephen's Church, Erie, on November 30.

—The five sections of the Philadelphia District Luther League are holding meetings during January and February. In addition to conducting conferences and business, there is being presented at each of the meetings an address on "After the Quadri-Centennial—What?"

PITTSBURGH

—The Pittsburgh Luther League held a dinner of its extension and executive committees on Thursday, January 24, 1918, at the Seventh

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Avenue Hotel. After the dinner a discussion on extension work was held at which Mr. L. A. Ullrich presided. Among the speakers of the evening were D. A. Kommel, president; C. W. Fuhr, chairman of junior work committee; K. J. F. Wilharm, vice-president Luther League of Pennsylvania, and the Rev. L. W. Rupp, chairman of nominating committee.

The extension committee call the attention of the branch rallies to be held in each of its nine branches in the near future.

The junior work committee announces the coming of Miss Melhouse, of Norristown, Pa., to hold conferences on Junior work in the Pittsburgh district and vicinity commencing February 14, 1918. Further details to be announced later.

—The Junior Choir of the Junior Luther League of Grace Church, N. S., Pittsburgh, undertook to sing Christmas carols on the streets in the community Christmas morning. Leaving the church at 4:30 in the morning, they sang old familiar hymns at various places until six o'clock. They then returned to the church and took a part in the Matin Service, which is held each Christmas under the auspices of the Junior Luther League. Many pleasant incidents attended the singing by the choir. One lady opened a window and wanted to give the choir a contribution. It was declined on the ground that they were simply bringing the Christmas message. At one of the fire engine houses the firemen opened the windows and turned on the lights, so that the choir could see to read their music better.

WASHINGTON, D. C.

—Zion's Lutheran Church, Rev. Richard Schmidt, pastor, is very active. This League has voted to place flowers on the altar in the church every first Sunday in the month and to deliver these flowers after the services to the sick and shut-in members; this will be done after the evening services.

OHIO

—The Luther League of the First Church, Troy, Rev. H. L. Meister, pastor, has installed new hymn boards in the church.

NORTHWESTERN DISTRICT

—The convention of the District Luther League of Northwestern Ohio was held in Zion Lutheran Church, Waterville, October 24, 1917, Rev. Frank Englehart, pastor. Mr. Harry Loehrke, president for the past two years, presided. The general theme of the convention was "The Development of the Reformation." Rev. P. Kluepfle, of Perrysburg, delivered an address on "From Darkness to Light." Miss Gertrude Kiemly, of St. Stephen's, sang a solo. Among the papers presented were the following: "The Just Shall Live by Faith," Mr. Arthur Feindt, of St. Lucas League, Ohio; "Luther's Attack Upon Indulgences and the Breaking of the Papal Power," Mr. Herman C. Hinckfoth, St. Matthew's, and "Luther at Worms" and "Luther at the Wartburg," by Mr. Emmet Rydman. The following were elected officers for the ensuing year: President, Mr. H. Hinckfoth; vice-president, Mr. Arthur Feindt; recording secretary, Miss Fauss; corresponding secretary, Miss Holland; statistical secretary, Miss Gertrude Kiemly; treasurer, Mr. Hirsick. The Augsburg League was admitted to membership. The following resolutions were adopted:

That each local League be represented at the executive committee by three members instead of two.

The three representatives to the executive committee shall be elected at the last business meeting immediately preceding the fall convention.

The installation of newly elected district officers shall be made a permanent part of the evening session of the convention.

On January 31 each local League renders a report to their statistical secretary, assessments to be based on said report.

On March 1 of each year, the District Luther League shall secure a statement showing the amount assessed, based on the statistical statement of January 31, payable on or before April 30.

That each local League in choosing their representative to the executive committee, choose at least one member who has served the previous year.

Rev. R. H. Benting, of Divinity Lutheran Church, Toledo, delivered the address of the evening on "Four Hundred Years Later." At this service the new officers of the District League were installed. The Waterville Luther League deserves much credit for the splendid way in which they entertained the convention. All of the sessions of the convention were very well attended.

ILLINOIS

CHICAGO DISTRICT

—The twenty-fourth annual convention of the Luther League of Chicago was held Monday evening, January 21, at Bethlehem Norwegian Church. The president made a very encouraging report on the year's work. This report showed that two new Leagues have been received into membership in the district during 1917. The treasurer's report showed a balance of $128.87 on hand. The West Side vice-president recommended that the West Side be divided into two districts. Mrs. Boedecker read a report on the attendance at delegates' meetings, which showed St. Simon's League had the best attendance. Eleven Leagues were represented at every meeting during the year 1917. The press committee reported The Chicago Luther Leaguer, the little paper published by the district, is gaining in interest and circulation. Several amendments were proposed to the constitution. Mt. Zion's League was received into membership. The North Side vice-president reported that prior to entering the United States navy he had visited all the Leagues in his district. The following officers were elected for the ensuing year: President, Mrs. Minnie L. Boedecker; West Side vice-president, Mr. A. H. Benson; North Side vice-president, Mr. Kenneth Hurst; South Side vice-president, Mr. Ed. Sommers; recording secretary, Miss Agnes Jacobson; corresponding secretary, Miss Lillian Johnson; treasurer, Mr. Henry Goetz; executive committee, Mr. Jonas Foss and Mr. Alfred Dahlberg.

The district League decided to continue the custom of distributing flowers to the sick in the hospitals at Easter. Thirty societies were represented at the convention by 228 delegates. The following resolutions were adopted:

Resolved, That we thank God for His blessings upon our church during the Quadri-centennial year, 1917, for the success which has attended the work of the Luther League of Chicago, marked by the increase of two Leagues and other activities.

Resolved, That we pledge the loyalty of our Lutheran young people to our nation in this present crisis, and that we in every possible way comfort and aid the soldiers and sailors, remembering them always by letters and in our prayers, especially those of our own number now engaged in the service of their country.

Resolved, That we express to the officers of the Chicago Luther League our thanks for their efficient service during the past year, and that we pledge to the new officers our heartiest cooperation in all forward movements.

The following recommendations made by the president were approved: That each League have an honor roll, service flag and national flag on display in its meeting room; that each League appoint a committee on war time work; that each League have a mission study program, and that the weekly local meetings be distinctly spiritual services, for the promotion of soul searching and prayer.

Several of the Chicago papers contain the picture of Mrs. Minnie L. Boedecker, who is the first woman president of the Chicago District League.

—The ministers of Chicago are planning a monster patriotic meeting, at which a service flag will be shown, indicating the number of Lutheran boys in Chicago and vicinity in the United States service. The Luther League and is taking an active interest in this meeting. About 1,000 Lutherans from Chicago are in the service.

—The Luther League of Chicago has 1,500 members and is represented in thirty-six Lutheran Churches of the city.

—Lenten services in Chicago are to be held at the Garrick Theater during Holy Week.

—The Luther League of the Church of the Epiphany, Rev. C. R. W. Kegley, pastor, is making a specialty of illustrated lectures for the benefit of the community and the congregation.

—Mr. J. Alex Nelson, president of the Luther League of Illinois, has been elected a member of the church council of the duly organized Belmont Park Evangelical Lutheran Church, Chicago.

—The Rev. E. N. Heimann, once a professor of Hebrew in our Chicago Seminary, and now head of the Lutheran Jewish Mission, on Halstead street, near Twelfth, recently produced a new Lutheran hymnal that was unheralded, at least in the English church papers. It is a translation of a number of standard Lutheran hymns into the Yiddish and the Hebrew language. On one page is the Yiddish, in the usual characters, and on the other page the same hymn in Hebrew characters. Owing to the fact that he could find no printer in sympathy with such work, Rev. Heimann visited a local type foundry and purchased a font of Hebrew type. But he could not get type with the Hebrew vowel-pointings, because of the fact that these are not used by the ordinary Jewish compositor today. With much labor, Rev. Heimann set the type, and had the single page printed. Being a neat penman, he carefully inserted the vowel-points by hand, after printing this single page. He had a cut made of this page, and then electrotyped. He distributed his type, and set up another page, and pointed it in the same way, and had the plate made. After much labor, he had the plates for the entire hymn-book. The pointings are so exact and accurate that it is next to impossible to detect the fact that they are not made from type-foundry dies. On the opposite page is the music, with the same words set under it. These hymn books are used in the Lutheran Jewish Zion Mission, of which Rev. Heimann is superintendent.

INDIANA

—The Ft. Wayne District League met in Trinity Lutheran Church, Huntington, Ind., December 28. In the absence of both the president and secretary, Mr. W. F. Renz was elected temporary chairman, and Miss Gladys Sloffer was appointed secretary pro tem. Mrs. E. J. Ager delivered the address of welcome. In the roll call, the following Leagues responded in the discussion on the subject "Progress and Problems," namely, Laotto, Huntington, North Manchester and Ft. Wayne. At the afternoon session the topic, "The Purpose of a District Luther League Convention," was discussed. Another topic discussed was "The Value of the Junior Luther League." Mr. B. F. Wiseman read a paper on "Benefits of Luther League." "The Value of the Luther League Topics" was also discussed. Mr. O. C. C. Fetta, president of the Indiana State League, delivered a very interesting address. It was decided that each League of the district contribute $1, to be paid to the district treasurer, to carry on the expenses of the district League. The Corydon Luther League was received into membership. The following were elected as the officers of the district for the ensuing year: President, R. D. Wheadon, Huntington; vice-president, Cecil C. De Lancey, North Manchester; treasurer, W. F. Renz, Ft. Wayne; recording secretary, Gladys Sloffer, Laotto; corresponding secretary, Mrs. Bert C. Shock. The evening session was opened by model devotional service, conducted by Cecil De Lancey, North Manchester. The address of the evening was given by Rev. George Beiswanger, North Manchester.

IOWA

—A Luther League was organized in our church at Waterloo, Rev. William Hoffmann, pastor, on December 16.

KANSAS

—The executive committee is planning to hold a state convention in Topeka, May 1 to 3, 1918. The president of the Kansas State League has inaugurated a campaign in the state under the caption of "A Review in Every League

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Home by May 1." This campaign is in charge of Miss Catherine Ellenberger, Emporia, Kan.

—The Atchison League recently entertained the Atchison Young People's Union. A program by musical talent from Midland College was the feature of the evening. Games were played by the 100 young people present, followed by appropriate refreshments.

—Mr. Tonsing, the state president, has been able to visit several Leagues in the state recently. He has issued a letter seeking to stimulate the Leagues to greater activity.

TEXAS

—The Luther League of Immanuel's Church, Pflugerville, held its annual election of officers on Sunday, January 6. The newly elected officers for the year are: President, Otto Bohls; vice-president, Adlai Fuchs; recording secretary, Dora Pfennig; treasurer; Rosa Pfluger; pianist, Annie Bohls; corresponding secretary, Laura Fuchs.

On the following regular meeting on January 13 the president appointed the various committees: Program committee, Emma Pfluger, Marie Doerfler and Paul Stricker; membership committee, Emma Lisso, Alice Schliesser and Werner Kruger; general committee, Gus Pfluger, John Priem and Elmer Fuchs; book committee, Martin Wuthrich and Willie Bohls.

The present enrollment of the League is 100 members. Monthly meetings are held and the attendance is generally good. Much enthusiasm is shown among the members.

—In the death of Miss Caroline Vogt, the Luther League of Trinity Lutheran Church of Victoria, Tex., has suffered a great loss. The League adopted suitable resolutions; a copy was spread on the minutes and sent to the family.

NEBRASKA

—The executive committee of the Nebraska State Luther League has adopted an efficiency standard. The standard of efficiency embraces five points, which each League is asked to attain. The requirements are: At least 60 per cent. of the members attending devotional meetings regularly; daily reading of the Bible; regular stated contribution for some special object of the local church; Quadri-centennial Luther League Reading Course, and student for the ministry or a member for the deaconess work.

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CHURCHES AND INSTITUTIONS

(*Continued from page* 17.)

WASHINGTON, D. C.

—Rev. William A. Wade, pastor of St. Mark's Church, Washington, D. C., has been called to the First Church, of Govans, to succeed the late Rev. N. G. Phillipy.

OHIO

—Divinity Church at Ironville, a five year old mission of the District Synod of Ohio, conducted by the capable and energetic field missionary, Rev. R. H. Benting, has not only secured and almost paid for a $10,000 church property, but is looking forward to becoming self-sustaining in the near future. This congregation has responded nobly to the Jubilee Fund of the District Synod of Ohio. In a three day canvass over $500 was subscribed and more will follow. The Yondota Mission, connected with Divinity Church for the past three months, has participated in this effort. The young men of the Luther League, almost without exception, were among the contributors. One memorial of $100 was secured in the congregation. The total subscriptions from St. Lucas' Church, Rev. H. Hamfeldt, pastor, now amounts to $1,400. Only a few members remain to be seen.

—Rev. Raymond A. Houk was installed pastor of St. Paul's Church, Cincinnati, Ohio, by Rev. Eli Miller, D.D., president of the Miami Synod.

ILLINOIS

SPRINGFIELD

—Rev. Clarence E. Gardner, pastor of the First Church, Springfield, Ohio, has recently been bereaved by the death of his mother, Mrs. Sarah A. Gardner, who departed this life December 24 in her seventy-ninth year.

—Rev. Prof. L. G. M. Miller, D.D., of the Theological Seminary, Columbus, S. C., sustained a stroke of paralysis January 14, which affected his entire left side.

—Mrs. H. K. Stearns, the beloved mother of Captain Gustave Stearns, chaplain of the 127th Infantry, Camp McArthur, departed this life at Minneapolis, in November last.

—Mrs. E. S. Cronk is now editor of the Best Methods Department of the Missionary Review of the World. In the January number the theme is, "Prayer as a Missionary Method," and is most interestingly presented.

CHICAGO

—Rev. L. Harrisville has accepted a call as field missionary for English Home Missions under the direction of the English Association of the Norwegian Lutheran Church of America.

—President H. D. Hoover, of Carthage College, read a paper on "How to Raise Money for Colleges," before the recent Lutheran Educational Conference in Chicago. He was elected secretary of the conference.

—Rev. S. S. Waltz, D.D., began the thirty-fifth year of his pastorate in the First Church, of Louisville, Ky., on Christmas Sunday. His special sermon on that occasion was published in the Courier-Journal.

CALIFORNIA

SAN JOSE

—Rev. Emil Meyer has dedicated a very beautiful poem, "Unused Building Stone in God's Quarry," to his helpmeet, in grateful recognition for services she renders the church in the Master's name.

NEBRASKA

—Since the recent death of Dr. Gerhardt, Rev. William F. Eyster, D.D., of Crete, Neb., is our oldest Lutheran minister. Dr. Eyster lives at Crete, Neb.; he was born January 22, 1822, and was graduated from Pennsylvania College, Gettysburg, in 1839, when the college was seven years old.

SERVICE FLAGS

—Have been displayed in the following churches carrying the number of stars indicated: St. John's, Hamburg, Pa., Rev. G. D. Druchenmiller, 15; Advent, Philadelphia, Rev. J. F. C. Fluck, 26; Holy Trinity, Buffalo, N. Y., Rev. F. A. Kachle, D.D., 50; St. Luke's, Valatie, N. Y., Rev. N. Paris, Jr., 11; St. Mark's, Williamsport, Pa., Rev. H. D. Spoell, D.D., 25; St. Mark's, Roanoke, Va., Rev. J. Luther Sieber, 36; Grace, Butler, Pa., 20; Bethany,

Altoona, Pa., Rev. A. J. Rudisill, 31; Emmanuel, Export, Pa., Rev. C. K. Speggle, 8; Trinity, Philadelphia, Pa., Rev. F. M. Urich, 39; Nativity, Philadelphia, Pa., 28; Crestline, Ohio, Rev. A. C. Kanzinger, 14; White Deer Valley Church, Montgomery, Pa., Rev. S. F. Tholan, Constantine, Mich., Rev. Cortland Miller, 18; St. Mark's, Los Angeles, Cal., Rev. J. W. Ball, Ph.D., 10.

MINNESOTA

MINNEAPOLIS

—Rev. and Mrs. T. H. Dahl celebrated their golden wedding recently, at Bethlehem Church, Minneapolis. Dr. T. H. Dahl this year also celebrates his fiftieth anniversary as pastor. From 1881 to 1886 he served as president of the conference, from 1902 to 1917, president of the United Church, and this year served as temporary president of the Norwegian Lutheran Church; in 1905 he was created doctor of divinity by the Augustana College, and in 1908 decorated with the order St. Olaf by King Haakon VII and given the rank of Knight of the First Order. Mrs. T. H. Dahl has also been an indefatigable worker in the church, has written several tracts and pamphlets; for seven years she was president of the Woman's Missionary Federation of the United Church and at the organization of the new federation of the Norwegian Lutheran Church she was elected president.

MISCELLANEOUS

—A Lutheran Soldiers' Club was formally opened February 9 at Petersburg, Va., Camp Lee. Col. T. L. Rhoades and Dr. C. L. Snowden were the speakers. Richmond Lutherans supplied the social features. Regular services are conducted in the camp and in Petersburg. Rev. A. Hering, of the Pittsburgh Inner Mission Society, is stationed at Camp Lee under the appointment of the National Lutheran Commission.

—Mr. George H. Knollenberg, treasurer of the General Synod, reports the payment of $10,000 on the General Synod's note to Carthage College. The note was originally $25,000 and only $5,000 remains unpaid.

—Rev. Paul Sieg has been appointed acting President of Elizabeth College, on account of the resignation of the president, Rev. John C. Seery.

—Muhlenberg College has postponed the celebration of its semi-centennial anniversary to the regular commencement next June, the anniversary having occurred on November 9.

—The Wisconsin Synod is doing very successful work among the Indians in Arizona. It supports five missionaries at four stations. The Synod recently resolved to place two missionaries at each mission station. About 125 children attend the parochial schools at the various mission points.

—The State Church of Denmark has transferred the Lutheran congregations in the Virgin Islands (formerly Danish West Indies) to the General Council. The population is almost wholly negro, 7 per cent. of which is Lutheran.

—Rev. William Gerhardt, D.D., the oldest Lutheran minister in the United States, died December 6 at Martinsburg, W. Va., aged 100 years, one month.

A HEATHEN KING CONVERTED

(From *The Missionary Review of the World.*)

Modern science and invention are harnessed to the chariot of God. King Tabingwa, of Busoga, a neighbor to Uganda, was a genuine despot, according to the African ideal, and a mighty warrior, who, however, fought for booty more than for fame. He was always accompanied in battle by two of his wives, who carried his weapons. It is estimated that at the height of his power he had as many as one thousand women in his establishment.

In religion he was what might be called a free-thinker, for he only ridiculed the spirits whom the majority of the people feared. The magicians were the object of his special scorn. He would invite them to his table, but put before them only fish, which they consider unclean food. If they refused to eat, he would order their lips and ears to be cut off, and then would boast that the evil spirits did not dare to revenge themselves upon him.

When some of his people became Christians, as a result of the preaching of the missionaries who first came to Busoga in 1891, he had nothing for them but ridicule and scorn. Both missionaries and native preachers tried to reach his heart with the gospel story, but no impression seemed to be made until in 1906 he saw some stereopticon pictures of the life of Christ. True to the childlike nature of the African, the appeal through the eyes succeeded where the appeal through the ears had failed. In due time, he asked for instruction preparatory to baptism, and after a long time of testing, which he accepted with true humility, he was baptized, in the presence of over a thousand of his subjects, many of whom have since followed his example.

GOD'S CALL TO SERVICE

God calls us to work in His vineyard. The vineyard is His Church. If this means anything, it means that those who would serve God cannot do so by merely being good; they must serve Him in and through the Church, which is, so to say, God's world factory, in which He operates and through which He saves souls. Alas! then, that so many are satisfied with nominal church membership, and do not for their own sakes seek *active* membership in the Church!

Be pleased if you want to please. Enjoy life if you wish others to enjoy you. Be happy if you would be loved. The very heart of charm is to find everything charming.—*Exchange.*

Luther League Topics

Easter. March 31, 1918.

THE FACT OF THE RESURRECTION

John 20:24-29.

DAILY BIBLE READINGS.

Easter Monday—Morning, John 20:11-18; evening, I Cor. 15:12-22.

Tuesday—Morning, Matt. 28:1-15; evening, Ezek. 21:25-27.

Wednesday—Morning, John 20:1-18; evening, Hag. 2:21-24.

Thursday—Morning, Luke 24:1-12; evening, Zach. 6:9-15.

Friday—Morning, Luke 24:36-49; evening, Ezek. 17:22-24.

Saturday—Morning, Mark 16:9-14; evening, Isa. 44:21-28.

HINTS FOR LEADERS.

Instrumental music. Hymns 8, 112. Psalm 95. read responsively, and Gloria Patri. Scripture lesson, John 20:24-29, read by the leader.

Prayer in unison: Lord God, Heavenly Father, who for our sins didst give Thine only begotten Son, and for our justification didst raise Him up from the dead, we beseech Thee in mercy to awaken our dead hearts to newness of life; and, with Christ, make us ever to live by the power of the resurrection of Thy Son, our Lord, Jesus Christ, who, with Thee, in unity of the Holy Ghost, liveth and reigneth, true God, forevermore. Amen.

Hymn 115. Remarks by the leader.

Recitations:

A little brown bulb lay under the ground,
Sleeping all winter, with never a sound.
Springtime came, and from out the gloom
Forth came a beautiful lily bloom,
That rang its pure white bell to say:
"Jesus is risen. 'Tis Easter Day."
—*Elizabeth F. Guptill.*

Where was the Master? Had they carried Him
Out of the garden through the shadows dim?
"Ye seek the Master!" 'Twas an angel's voice;
"He is not here. Oh, let your hearts rejoice;
For He is risen, risen as He said,
The Christ is come triumphant from the dead!"

The King is risen! Even till today
The angel's words ring down the long, long way,
From then to now, and bid us, too, rejoice,
And praise the King of kings with heart and voice.

Forever from the darkness of the tomb,
From out its silent sorrow and its gloom,
A voice will say, "Be glad, rejoice, and sing,
And hail the Christ, the risen Lord, your King!"
—*American Messenger.*

THE LIGHT LIES ON THE FARTHER HILLS.

The clouds upon the mountain rest;
A gloom is on the autumn day;
But down the valley, in the West,
The hidden sunlight breaks its way—
A light lies on the farther hills.

Forget thy sorrow, heart of mine!
Though shadows fall and fades the leaf,
Somewhere is joy, though 'tis not thine;
The power that sent can heal thy grief:
And light lies on the farther hills.

Thou wouldst not with the world be one,
If ne'er thou knewest hurt and wrong;
Take comfort, though the darkened sun
Never again bring gleam or song—
The light lies on the farther hills.

—*Richard Watson Gilder.*

Special music. Brief address by superintendent of the Sunday school. Summaries of discussions in the Topics and the REVIEW.

Hymn 117. Announcements. Lord's Prayer. Doxology. Mizpah Benediction.

(Topic reviewed by Rev. John S. Bowers, D.D.)

We declare our belief in the historic fact of our Lord's Resurrection every time we recite the Apostles' Creed, "The third day He rose again from the dead." What a precious truth this is! What a glad day Easter is! What comfort it has brought to us as we have stood in the presence of death and heard the last words pronounced over our cherished dead! What hope has been kindled in our bosom as we have heard the solemn declaration of Jesus to Martha when her brother Lazarus lay in the cold embrace of death, "I am the Resurrection and the Life: he that believeth in Me, though he were dead yet shall he live." As the Lord of Life and the Conqueror of Death, the grave could not contain Him. He who had the power to summon the widow's son at Nain from the bier and called Lazarus to come forth from the tomb at Bethany had also the power to burst the bars of death for Himself. Nothing could prevent Him from doing so. Though His grave was guarded and secured with the Roman seal He fulfilled the predictions of prophets and His own declarations by returning from the new tomb in Joseph's garden. For three days His body lay lifeless in the grave. His disciples and the believing women felt their loss keenly. A dear and trusted friend had been taken from them. It was an eventful day in their lives, the day that Jesus died. But their sorrow was turned into unspeakable joy when they heard the glad tidings of His Resurrection. At first they could not believe it to be true, they were so depressed because of His death that they had lost sight of His promise that He would rise again from the dead. They trusted that He would deliver Israel, but when He died their hopes were crushed and fear filled their hearts. They had no thought of deceiving the people by endeavoring to remove His body from the grave and circulating the report that He had risen, and even if they had it would not have been possible, for His grave was securely guarded. These disciples demanded the strongest proof of our Lord's Resurrection and became eyewitnesses to it. While He appeared to them with the same body with which He had been crucified and were assured by Jesus

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet covering three months can be supplied at rates given on page 16 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

that He was their risen Lord, yet they were slow to believe that it was He. "Behold my hands," He said, "and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bone as ye see me have." While the prints of the nails in His hands and feet were perceptible, the Ressurection Body of Christ was invested with power to appear to His disciples while the doors were shut and to disappear as He desired. While there were points of identity in the body of our Lord before and after His Resurrection, He appeared to them with a glorified body. Notwithstanding the doubts of the disciples, and their fears, they were compelled to believe because they saw Jesus and recognized His voice. It took the most indisputable proofs to convince them that the Risen Lord was their trusted and much loved friend. Thomas was not with the disciples when Jesus appeared to them and declined to accept the testimony of his ten faithful brethren. He declared, "Except I shall see in His hands the print of the nails and put my finger into the print of the nails and thrust my hand into His side, I will not believe." Eight days after he declared his doubts we find him with the disciples and Christ condescends to show him His hands and His side, when Thomas exclaims, "My Lord and my God." Before he found it impossible to think that Christ could be alive again. No doubt he had reached a conclusion similar to that of a distinguished man who when his child died said, "I will not not be taken in again, I will not love any more." Apostolic lips never uttered a finer confession of our Lord's divinity than when Thomas said, "My Lord and my God." Not only did he now regard Jesus as the Son of Man with whom he had been associated and by whose teachings he had been influenced, but he confessed Him as his Lord and his God. The Lord of Life and the Conqueror of Death. The Resurrection of Jesus greatly affected the future conduct of His disciples. On it rests our Christian faith and hope, about it centers our Easter joy. It is the one miracle on which the writers of the New Testament depend to prove the truth of Christianity. Paul says, "If Christ be not risen then is our preaching vain and your faith is also vain and they also which are fallen asleep in Christ are perished." Jesus was frequently seen after His Resurrection, appearing to more than five hundred disciples at once. In His Resurrection we have the assurance of our own. Because He has risen and is alive forevermore we need not sorrow as those who have no hope. His Resurrection calls us from sin to righteousness and to set our affection upon those things which are above where Christ sitteth at the right hand of God.

Bible References.

John 20:1-18; 28:1-10; Luke 24:13-33; John 20:26-29; 21:1-23; 28:16-20; I Cor. 15:7; Acts 1:9-12; Rom. 4:24-25; 6:4-9; I Cor. 15:22; I Thess. 4:14; I Thess. 4:16; I Cor. 6:14; I Cor. 5:10; Rom. 14:10-12; I Cor. 15:55; I Thess. 5:16; Phil. 3:1; 4:4.

First Sunday after Easter. April 7, 1918.

WHY JESUS PERFORMED MIRACLES

Jno. 11:4, 40-42.

DAILY BIBLE READINGS.

Monday—Morning, Jno. 21:1-25; evening, Jonah 1:1-16.

Tuesday—Morning, Jno. 2:12-25; evening, Jonah 2:1-11.

Wednesday—Morning, Jno. 3:22-36; evening, Jonah 3:1-10.

Thursday—Morning, Jno. 4:1-27; evening, Jonah 4:1-11.

Friday—Morning, Jno. 14:28-38; evening, Isa. 33:2-6.

Saturday—Morning, Jno. 4:39-45; evening, Isa. 42:10-17.

HINTS FOR LEADERS.

Hymn 12. Psalm 1 read responsively. Gloria Patri.

Scripture lesson and prayer by the leader. Hymn 197. Remarks by the leader upon the topic. Hymn 183.

Three-minute papers: (1) The Power of Jesus, (2) What the Miracles Were, (3) What They Proved. Hymn 171. General discussion based on the articles on the topic in the Topics and the REVIEW.

Lord's Prayer. Announcements.

Collect for peace: O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us, Thy humble servants, in all assaults of our enemies; that we, surely trusting in Thy defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

Doxology. Benediction by pastor.

(Topic reviewed by Rev. W. P. Christy.)

The Scripture lesson clearly states why Jesus performed miracles. It was "for the glory of God, that the Son of God may be glorified thereby," "because of the multitude which standeth around," "that they may believe that Thou didst send me." These were the visible manifestations of His indwelling divine glory.

The Nature of His Mighty Works.

The miracles of Jesus showed that He was master over the mighty forces of nature, devils, life and death. While only a small percentage of those performed are recorded, they were all works unto the glory of God, from the seemingly inconsequential turning of water into wine, unto the greatest in the whole catalogue of wonders, His own resurrection from the dead.

That these were real mircles is not proven so much by the fact that great numbers

were led to believe on Him, for men in all ages have performed lying wonders, as by the fact that His bitter enemies never sought to throw doubt upon the genuine character of the same but accepted them as supernatural, which they attributed to the work of the devil.

The miracles of Jesus were not contrary to the laws of nature, but were superior to nature's laws. What God ordinarily accomplishes through nature Jesus accomplished through His will. Thus showing that He is not subject to the world, but that the world is subject to Him; that He is the master of nature's laws and may cause them to operate in an extraordinary way.

The Purpose of Jesus' Miracles

was always that men might believe that He was the Son of God. No man could do the works that He did except by the power of God. Men saw in the person of the Saviour a humble Jewish peasant. They were not able to discover beneath the veil of His humanity His divine character. It was through miracles that their attention was arrested and by them He manifested forth His glory and brought men to faith in Him. He did not seek honor for honor's sake, but for the special purpose of drawing men to Him that He might present them to His Heavenly Father.

He was touched with a feeling for man's infirmities, and healed the sick, gave sight to the blind, restored the crippled body, etc., but not for the purpose of relieving human suffering so much as for the purpose of displaying the indwelling divinity which conveyed the assurance that the greater miracle of forgiveness of sins was also within His power.

These extraordinary works proved the extraordinary claims of Jesus that He was the Son of God. Men believed on Him for His work's sake. Those who refused to believe were guilty of the greatest sin, because they had ears to hear but would not hear and eyes to see and would not see. God performed the greatest miracle possible when He raised Christ from the dead. It was the consummation of all miraculous power. Even God can do no more than He has done, and for this reason no miracles are performed today. His divinity is abundantly proved. When men refuse to believe evidence which cannot be refuted, it is clear that they are determined in their unbelief. For such there is no hope. Matt. 10:25, 11:23-24.

Bible References.

Isa. 9:6; Ps. 19:1; Matt. 6:30; 4:24; Jno. 11:47; 20:30; 11:50; Matt. 27:42.

Second Sunday after Easter. April 14, 1918.

WHAT OUR CHURCH DID FOR HOME MISSIONS LAST YEAR

(Missionary)

Philip 4:14-18.

DAILY BIBLE READINGS.

Monday—Morning, Jno. 5:1-17; evening, Mic. 2:12, 13.

Tuesday—Morning, Jno. 5:18-30; evening, Isa. 30:19-26.

Wednesday—Morning, Jno. 5:31-47; evening, Jer. 3:11-19.

Thursday—Morning, Jno. 6:16-29; evening, Ezek. 34:1-11.

Friday—Morning, Jno. 6:30-40; evening, Ezek. 34:12-22.

Saturday—Morning, Jno. 6:41-59; evening, Ezek. 34:23-31.

HINTS FOR LEADERS.

A. Opening and closing services as usual.

B. Have papers prepared by members: 1. One taking into consideration the work done in the League's own synod, in this way arousing and keeping alive Home Mission interests in its own section. Compare results obtained with those shown by other synodical bodies. Emphasize progress made. 2. Another suggesting new ways of enlarging the work, and emphasizing the fact that in order to expand we must be alive to and grasp our opportunities.

C. Have the pastor give some practical illustration of the benefit of taking care of our Home Missions.

Appropriate hymns, 208, 207, 213, 216, 217.

Scripture Lesson.

The Philippian Church had the missionary spirit. Paul acknowledges the Philippian bounty with gratitude. He rejoices in their gift for their own sake. Their giving was a benefit to them. It afforded evidence of God's grace in the heart of the givers. It gives an indication of the right spirit for missionary activty.

Topic for Individual Treatment.

This topic must be treated from the viewpoint of the synod and the work of the synod to which your church belongs. By consulting the minutes of the synod with which your church is connected, you will find much information. Examine the report of the missionary committee of your synod. Study the missionary work of your own synod. Have your pastor give an account of the missionary work being done by the synod with which your church is connected.

Women's Missionary Society.

Opportunity is afforded by this topic for the League members to learn something of the work of the Women's Home and Foreign Missionary Society. No doubt the president and secretary of your local Women's Home and Foreign Missionary Society would be willing to tell your League of this work.

The Church Year Book.

Much general information can be found in "The Lutheran Church Year Book" for

1918. Tables of statistics in this Year Book and also statistics in the minutes of your own synod will give you many interesting facts.

Maps and Pictures.

By using maps and pictures you can make this topic very informing. Obtain a copy of the map of your own State and if possible, a map of your county or of your city. On these maps show where Lutheran churches are located. Show where Lutheran missions are located and also show the good places where there should be a Lutheran church established. Bring this subject home to both the mind and the eye of each of your members. While congratulating yourselves on the good done, emphasize the need of aggressive work for future growth.

Bible References.

Tit. 2:3-5; II Cor. 5:14-15; Matt. 10:32; Ps. 27:4; 34:8; Isa. 2:3; Jno. 1:46; 4:29; Gal. 1:15, 16; Rom. 1:13-15; Eph. 6:18, 19.

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Third Sunday after Easter. April 21, 1918.

JESUS THE GREAT TEACHER

Matt. 7:24-29.

DAILY BIBLE READINGS.

Monday—Morning, Jno. 6:60-71; evening, Ezek. 36:1-15.
Tuesday—Morning, Jno. 7:1-13; evening, Ezek. 36:16-32.
Wednesday—Morning, Jno. 7:14-24; evening, Ezek. 36:33-38.
Thursday—Morning, Jno. 7:25-36; evening, Hag. 2:1-9.
Friday—Morning, Jno. 7:37-53; evening, Zech. 2:1-13.
Saturday—Morning, Jno. 8:1-11; evening, Zech. 11:1-17.

HINTS FOR LEADERS.

Use the opening service in the Luther League Hymnal. Sing Hymn No. 17.

This is a splendid subject for discussion. Have a capable member of your League prepare a paper on it and have others come prepared to talk on it, for instance one or two might give examples of some one who "built his house upon a rock" and one who "built his house upon sand," taking his or her illustrations from history, while one or two others might take their illustrations from among their friends or people they know of. Almost every member of the League could take part in this discussion, as we all can give examples of the two kinds of people mentioned in this lesson.

Hymn No. 144.

Recitation:

HE KNOWS.

I cannot always see the path
  By which the Father leads me home;
It may be o'er the mountain side
  Or through the billows' dashing foam
It may not be the path I'd take
  If I could choose my way, but He,
In loving kindness, veils my eyes,
  And leads me where I cannot see.

'Tis well I cannot know the years
  That I will spend upon the way,
My fears might mar the Father's plan,
  My faith, sufficient for a day,
Might fail, if I should know that time
  Must spend itself upon my head,
And so, in love, He hides it all,
  And knowing naught, I nothing dread.

'Tis well. The Father knows the time,
  The days or years, whate'er betide,
He knows the path that I must take,
  And rough or smooth, He walks beside.
It matters not, I do not know,
  It matters not, I cannot see,
His hand will guide, He leadeth me,
  Through time unto eternity.

—*Laura Cramp.*

Close with Hymn No. 227.

Topic reviewed by Rev. Benjamin R. Lantz, D. D.)

The Lesson.

Jesus is the world's greatest teacher. We do not wonder that the people were astonished when He finished the lesson. They did not listen to dull instruction. It was so different from that of the rabbis. It was altogether unlike that of the philosophers of Athens and of Corinth. When Jesus taught in this open-air class room His listeners heard gracious words, words of wisdom and of life.

The subject of the lesson that day was the good news of the kingdom of God. He explained its laws and how to become citizens of it. He declared the privileges and the obligations of those who were in the kingdom. Those lessons and many others which were to follow were never to be taken out of the great text-book of life. They were lessons which were to be eagerly learned by hungry souls and become for them the source of hope and peace and joy and faith and strength and salvation.

The Topic.

A great teacher must have something great to teach. Jesus' instruction has enduring substance, vital content. His message was not that of the teacher of philosophy, science and art. He was even more than a teacher of moral science. Jesus was a religious teacher. The substance of His instruction is religious. He was a specialist in teaching all about God and the human soul, repentance and regeneration, sin and righteousness, faith and hope and love, prayer and duty, life and death, heaven and hell and immortality.

He taught that He brought the kingdom of God to the world in all its fulness and glory and blessedness. He showed that it was His kingdom, that He was its king and that it was not of this world. He taught that people come into the kingdom not by blood, nor by the will of the flesh, nor by the will of man, nor by human merit of any kind, but by the will of God through their repentance and faith. He taught that he who was in the kingdom had the pearl

of great price. He taught that the citizens of the kingdom are like the King, merciful, loving, pure in heart, industrious, faithful, benevolent, reverent, humble, prayerful, patient, obedient, just and helpful. He taught that the kingdom would have its outward expression in His Church and that it would never be destroyed. He taught that God the Heavenly Father was everywhere seeking to bring prodigals into the kingdom. He taught that the wicked and the righteous would continue side by side in the kingdom until the great harvest day of judgment.

A great teacher must be qualified to teach. He must thoroughly know his subject. Jesus knew what He taught. He did not experiment and speculate. He did not search in the dark. He was not confused. He could not be entrapped in His teaching. Nicodemus spoke truly; He was a teacher come from God. He spoke that which He knew and testified to that which He had seen. (Jno. 3:11.) He knew the truth; more than that, He was the truth. He was the wisdom of God. All fulness dwelt in Him.

Not only did Jesus know His message, He knew His pupils also. He didn't teach psychology, but He was the greatest psychologist who ever lived. He understood the mysterious workings of the human soul. He is the soul's creator. He understood more than mental processes. He knew individual longings, sins, tempetations, weaknesses and possibilities. He was qualified, therefore, not only to gain the attention of His pupils and make His message intelligible to them but also to interpret it to them for their spiritual gain.

A great teacher must have a good method. Jesus displayed heavenly wisdom in the methods which He adopted. His methods of instruction are adapted to every human soul. He taught by means of parables illustrating His eternal truth by means of experiences in the daily life of the people. His parables are rare and matchless gems of heavenly wisdom which restore the soul, make wise the simple, rejoice the heart, enlighten the eyes, strengthen us against temptation and bring to us the wonderful grace of God. But Jesus was not confined to the parabolic method in teaching. Sometimes His discourses were most profound. Sometimes, like Socrates, He taught by asking questions. He declares many precepts. Lessons of incalculable value are taught by Jesus in His mighty works. Every method which Jesus used to teach has riveted the attention of men and brought God's truth home to their souls.

A great teacher has a great purpose in view when he teaches. He seeks to reach a definite goal. For Buddha the end of education was self-suppression; for Plato it was the vision of ideas; for Aristotle it was the exercise of the reason; for Epicurus it was pleasure; for modern teachers it is success in life, making of character, "harmonious development of all the powers of the soul." Jesus was no exception. He taught for a definite purpose. His instruction was designed to lead men to repentance and confession of sin, that they might pray in all sincerity, God be merciful to me a sinner. He taught that men might believe and have abundant and eternal life. Oh, how eager He was to see faith created as a result of His teachings! He taught to inspire faith because He knew that the end of faith was salvation and good works. The ultimate aim of Jesus' instruction was character effected through the faith which brought men into harmony with the will of the Father. We may well suppose that Jesus intended that His instruction should help God's children be successful and make a good living, but that this was to be accomplished by their seeking first of all the kingdom of God and its righteousness and by being honest, sincere, pure in heart, separate from sin, ready to forgive, ready to do a kind act and speak an encouraging word and do unto others as they would have others do unto them.

Conclusion. Jesus is the greatest teacher in the world today. He is the university of life for the human soul. It is not at Oxford or Leipsic or Johns Hopkins that we will find the superior wisdom. Our duty is plain. Our life's greatest lessons are learned from life's greatest Master. We should sit daily at His feet and learn of Him. There is no text-book of science, art or philosophy which can compare to His holy and precious word. It is the treasury for the enrichment of hungry souls.

Bible References.

Luke 21; 4:16-21; Matt. 13:2; Heb. 1:1-2; Matt. 7:28-29; Jno. 3:2; Luke 21:33; Heb. 2:2-3; Matt. 5:7, 43, 44; Jno. 3:13-17; Matt. 24:47; 5:21, 22; 6:25-34.

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Fourth Sunday after Easter. April 28, 1918.

THE LUTHERAN MOVEMENT IN ENGLAND

(Historical)

Gal. 1:18-24.

DAILY BIBLE READINGS.

Monday—Morning. Jno. 8:12-20; evening, Zech. 12, 13:1.

Tuesday—Morning, Jno. 8:21-29; evening, Isa. 5:1-7.
Wednesday—Morning, Jno. 8:30-45; evening, Isa. 5:8-16.
Thursday—Morning, Jno. 9:1-13; evening, Jer. :4-13.
Friday—Morning, Jno. 9:14-34; evening, Zech. .18-23.
Saturday—Morning, Jno. 9:35-41; evening, Isa. 9:22-26.

HINTS FOR LEADERS.

Hymn 49. Psalm 124.
Use Collect for the Church (Luther League Hymnal).
Paper on "Beginning of the English Reformation."
Hymn 141.
Main points in the topic to be reviewed by leader.
Paper on "The Lutheran Commission to England f 1538."
Hymn 140.
Use Collect for Peace. Chant Lord's Prayer and ave the pastor pronounce the benediction.
For reference for above subjects and also for the pic, see "The Lutheran Movement in England," by r. Henry Jacobs.
(Topic reviewed by Rev. William A. Lambert.)

The German Reformers did not start out o organize a Church, but to rid the existing hurch of serious errors. Wherever those rrors were found the influence of the Re-ormers was felt, not as an effort to extend e Lutheran Church, but as a reforming fluence. The Lutheran movement in Eng-nd means, therefore, the influence of Lu-her, Melanchthon and other German theo-gians upon the reformation of the Church n England.

A reformation independent of Luther and elanchthon was possible, because the rrors were the same in all countries, and e Gospel teachings were open to all schol-rs. In England the Oxford Reformers, as ey are called, John Colet, Thomas More nd Erasmus, had taught many evangelical uths and preached and written against any abuses before Luther had written his inety-five Theses. But "their reform was efused"; that of Luther could not be re-used.

When under changed conditions a reform n England was undertaken the work of uther had progressed so far and had at-acted the attention of all men to such a egree that to ignore it would have been mpossible, even if, as was the case in Eng-nd, it was not desirable in all ways to cknowledge his influence.

The Latin writings of Luther could be ead by scholars in all countries; the Uni-ersity of Wittenberg drew students from ll parts of the world; theologians every-here, if they were ambitious, felt called pon to refute Luther. King Henry of ngland also was ambitious as a theologian, rote against Luther, 1521, and won from e Pope the title "Defender of the Faith." ut in 1528 there existed in Cambridge a roup of "English Lutherans," whose meet-ng place was called "Germany." In 1529 a goodly number of Luther's writings were listed in an index of "Books of the Lutheran sect or faction imported to the city of London."

Connecting the Oxford Reformers with the German Reformers, William Tyndale, having studied under Colet and Erasmus, spent a year, 1524-25, with Luther, translated the New Testament into English and adapted parts of Luther's writings for English readers. The English New Testament of Tyndale made generous use of Luther's German translation and became in part the basis of the Authorized Version of 1611, so that the influence of Luther upon our English translation can be clearly traced.

The Augsburg Confession and the Apology were translated into English by Richard Taverner in 1536. The hymns of Luther and other German singers were translated by Coverdale before 1539.

But King Henry VIII was not interested in the reform of teaching, but only in the overthrow of the power of the Pope in England. Luther said of him, "He wants to kill the pope's body, but to keep his soul, that is, his false teaching."

Archbishop Cranmer, in a series of sermons on the Catechism, introduced a translation of Luther's Catechism.

Throughout the history of the English Reformation the influence of Lutheranism was exceedingly great. But it was the Lutheranism not of a Church, but of a group of reformers. When the time came for the organization of an English Protestant Church the Lutheran Church of Germany had lost its influence, and the Calvinistic Churches determined the character of the Church of England.

There are two ways of looking back upon this historical fact. We may regret that the traces of Lutheranism have been so largely lost sight of, and that the Lutheran Church has received so little credit for them. Or we may hold fast our faith in the overruling providence of God, and see in the fact his judgment through history upon the weaknesses of the later Lutheran Church, and learn what lessons we can for our time from the events of those days.

Bible References.

I Cor. 10:32; 12:2; Col. 3:11; Matt. 15:26; Phil. 3:2; 20; 12:22-23; Gal. 6:10; Eph. 3:15; I Tim. 3:15; I Pet. 2:5; Eph. 4:12; 5:8; Rom. 12:1.

Literature.

Frederic Seebohm, "The Oxford Reformers," Everyman's Library. Dr. H. E. Jacobs, "The Lutheran Movement in England."

Intermediate and Junior Topics

MARCH 31.

By Rev. Charles M. Teufel.

General Truth—Jesus after He had arisen from the dead appeared to ten of His disciples. Thomas, another disciple, was absent. The ten naturally told Thomas about the risen Saviour appearing to them. Thomas, though loving these ten, refused to accept the fact of Christ's resurrection upon their statement. He insisted he must see Him for himself. Eight days later Jesus appeared again, this time when Thomas was present. He directed His attention to Thomas. He urged Thomas to make the most careful examination in order to be fully convinced. Thomas was convinced and earnestly acknowledged Him as his Lord and his God. Though Jesus humored Thomas' slowness to believe, He stated the more blessed person is the one who believes without seeing.

Point of Contact—Seeing is believing with many people. While sight is not always dependable as evidence, yet the sense of sight does prove of great value. Usually it is sufficient to show the true state of affairs. So if one is shown a fact he usually accepts it as true.

Lesson Development—The resurrection of Jesus is the best attested historical fact we have. It is proven in very many ways.

The witnesses to it are of the highest character. Peter and John who wrote about it and spoke of it are among life's noblest and best and most truthful men.

Jesus' appearing was evident to different senses. Men's eyes saw Him. The sense of hearing heard His voice. The sense of touch felt the very risen Body.

The changed lives His disciples manifested His resurrection. For instance, at the time of His arrest (Mark 14:50), like cowards they forsook Him. Peter was a craven in the presence of a young girl. But when they realized Jesus was risen and had conquered death and the grave these disciples became bold, fearless men (Acts 2:32 and Acts 4:18-20). The conviction and belief in His resurrection accounts for this change in them.

Christ now lives in us (Gal. 2:20) and He is ever with us (Matt. 28:20). None of this could be true if the resurrection were not a fact.

Though we do not commend Thomas for his slowness in believing Jesus was risen, yet it has one good thought in it, namely, that Thomas wanted his own experience. So ought we to realize for ourselves that Jesus rose from the dead and is ever present with us. We need not the bodily presence to convince us, however, as Jesus has shown us the more blessed way (John 20:29).

Hints to Leaders—Find as many of the Scriptural references to Christ's resurrection as possible.

Locate the twelve appearances, among which were I Cor. 15:4-8, John 21:3-14, etc.

APRIL.

Springtime will soon be here. Now is the time to plan for some outdoor activities. You know your conditions best; so plan accordingly. Many suggestions will come from the Leaguers themselves if asked. At any rate enjoy this great work among the young people and do not allow the interest to lag. Inspiration is contagious. Be filled with it and something will result.

APRIL 7.

Why Jesus Performed Miracles.

By Rev. C. H. Shull.

Scripture Lesson—John 11:4, 40-42.

General Truth—The people who lived in the country where Jesus was born and grew to manhood were slow to see that He was more than a common boy among boys or a common man among men. They did not seem to see that He came from the Father and that He was divine as well as human and that He could do work that no other man could. But when He opened the eyes of the blind, made the lame to walk, brought the dead to life, cast out demons, forgave sins, they saw that He could do the work of God and that the glory of God was in Him and many believed on Him.

Point of Contact—We read our Bibles, pray, and are taught the truth. We have Christian parents, Christian teachers, we see that folks who believed on Christ, worship and serve Him, are different from others. We believe on Christ, see the glory of God in Him and need not that He should perform miracles before our eyes.

Lesson Development—Christ did not compel us to receive Him or believe on Him. If there was a sick child tossing in a fever, a blind beggar by the roadside, a hungry crowd, the joy of a feast interrupted: in these He found worthy occasion for a miracle.

The miracles of Jesus teach us that Christ is no alien or usurper but one who is in close connection with us and with all things. Christ is king of physical nature and can use it for His own ends. He uses vines, sun, rain, soil to change water into wine in every grape that hangs upon the vine as the sap ripens into rich juice. Out of sun, rain, soil, and a grain of corn He brings forth the full corn in the ear.

We easily see the glory of Christ's creative power, but to see the beauty of His spiritual truth we need to cultivate the higher faculties of the soul. Christ sits down with us as we feast on the good things which He provides and easy good nature becomes charity toward God and man; well used reason or good judgment becomes lively faith which deals with the unseen as with a reality; the natural virtues are transformed into their spiritual counterparts; and religion bestows a grace, an intelligence, an interest in life, a constant lofty aim which we sometimes enjoy without knowing the source.

Christ said: "Take away the stone." He used servants, waterpots, water, mud, the common things and common people of life to perform His miracles teaching us that we are coworkers with Him and may have part with Him in doing the great work unto which He was sent. We plant and cultivate and put upon the arbor the grape stalk. We plant, fertilize and cultivate the corn. We gather the grapes to the press and the corn into the crib but God giveth the increase.

We build churches, preach the Gospel, send missionaries, establish orphan homes, mother houses and hospitals. We are coworkers with God in transforming physical, mental and moral life, in caring for the orphan and the widow and the stranger within our gates; in alleviating suffering in the spirit of charity.

APRIL 14.

hat Our Church Did for Home Missions Last Year.

By Rev. C. H. Shull.

Scripture Lesson—Phil. 4:14-18.

General Truth—The gifts of the Philippians re precious to Paul because they expressed mpathy, fellow feeling, love. He reminds em of their former gifts to show his love for em. Paul was quite willing to receive kindss from the Philippians. The Philippian urch, by their benevolence, indicated growth sympathy, service and love above all her churches of Macedonia. We know the omptness of their generosity from the fact at they gave gifts to Paul's necessity at essalonica, the city he visited next after ilippi. Paul did not seek the gifts on his n account so much as for the fruit that inreaseth to their account, growth in sympathy, e, through the grace of giving. It is not I, says, who received, but God. Giving to the rvant of God is giving to God Himself.

Point of Contact—We make the afflictions of ers our own by our gifts, showing the reality our sympathy. We may relieve pastor and urch officials from the necessity of urging to give by applying ourselves and our money to the needs of the church without being ked. The Philippians had little; we have ch. They had few opportunities; we ve many. Their obligations were small; ours large. They did much; we do comparatively tle.

Lesson Development—During the past year r churches of the General Synod paid into the me Mission treasury about $110,000. We pported 270 missions in 29 states and one vince in Canada. This seems a large number missions and a large sum of money and in-d it is, but when we consider that the mem-ship of our church is 350,000 it is only a ction of what might be done and will be done our boys and girls get into the habit of giving tematically and regularly to this and all er operations of the church. Let us pray end thy Kingdom Lord in the spirit of our ster and give as we pray.

The home missionary receives little honor and nt praise. He must be a hero; a self-sacri-ng man to labor in the difficult home mission d. His salary is small and not always regu-ly paid. He often travels on long, bad roads, s far from schools and other social advan-es, often he does not have even the common veniences of life. The city missionary may t have these difficulties, but he has no less rdships. Let our sympathy and our love go t to our home missionaries and their families our 270 missions, and while we extend sym-thy and love not to forget to give nickels, nes, quarters, half dollars, dollars toward this at work of the church.

APRIL 21.

Jesus the Great Teacher.

By Rev. C. H. Shull.

Scripture Lesson—Matt. 7:24-29.

General Truth—The Pharisees were looked on as the typical Jewish teachers. They sted on the fact that they had received what y taught. They lost their personality in se of old time to whom the teaching was first en. Jesus taught as one having authority d not as the scribes. His personality was the large factor in all His instruction. Never man spoke as He did. Men were astonished by the precious words that proceeded out of His mouth. Jesus knew the truth, for He was and is truth; also men, for He was the divine incarnate in man. He could and did present the right truth, at the right time, in the right way.

Point of Contact—Jesus touches the common things of life and they become charming. He speaks of the commonplace and it becomes interesting and gets our attention. We are led to know Him in His work round and about us and in our own lives. We learn of Him and our lives become interesting and get the attention of those whom we should bring to Him. In His round of every day work we appreciate our common tasks; in His patience we become considerate; in His love we become unselfish.

Lesson Development—Every boy and every girl is building character, for every act we do is getting us into habits which will make our character. Some are getting into habits that make the body weak for work, the mind slow for the problems of life, the soul feeble for spiritual service; others are getting into habits that make the body strong for labor, the mind alert for mental work, and the soul strong for God. Some are building character that will cost the country in jails, almshouses, courts and hospitals; others are building character that will take care of self, assist others and promote every good work.

In whatever character we build we move and live and have our being and do our work. We cannot get away from the results of our own life work. We are building a shelter to protect us or a ruin to fall on us. It is easier to get into habits than to break them. The habits we form while we are young usually go with us through life. Notice the care of Jesus in the use of body, mind and soul, and the carefulness with which He, the teacher of all teachers, instructs us as to the proper work for body, mind, and soul.

It is fine to attend Sunday School, League, and Church service every Sunday, hear the word of God and see how the truth applies to the things of today; better still to do the truth. It is fine to hear what the Church has done and is doing; better to have a part in doing that great work. It is fine to look at the report board and see the number of new pupils; better to have brought one in. It is fine to hear the League program rendered; better to have a part in that program. Hear the Word and do the Word and you are building upon solid rock.

Hints—Reputation is not always character. It is useless to pretend. Faithfulness has its reward. Faith without works is dead. There are practical ways for boys and girls to do the truth in life, home, Church, community.

APRIL 28.

The Lutheran Movement in England.

By Rev. C. H. Shull.

Scripture Lesson—Gal. 1:18-24.

General Truth—Paul did not think that his knowledge of the Gospel was imperfect; but he wished to confer with Peter to get his views. Paul heard all kinds of statements about Cephas, the leader of the apostles; he knew the large place Cephas filled in both Jewish and

Gentile sections of the Church. For the prudent shaping of his own course, as an apostle, it was important that Paul confer with Peter and find out his personality, principles and conduct. Paul labored with no information except by his own research and his own personal contact with Christ, yet thought it not unworthy to confer with Cephas, the leader of the apostles, and James, not an apostle, the Lord's brother. Paul is emphatic in asserting his independence of the twelve, but they who knew him as persecutor must also know him as an apostle. They saw Paul's conversion and his effective gospel work and the glory of God in him.

Point of Contact—The gospel works in each of us and shapes our principles, conduct, and life, independent of others, and yet we gain much by conferring with others and uniting with others in worship and Christian work. The unity of the gospel and the unity of our soul life is shown by the possibility of our unity in principle, conduct, and activity.

Lesson Development—In the years prior to the Lutheran movement, the leaven of the gospel was working in the minds and hearts of men of thought and heart power in England independent of what was going on in Germany, and yet when English and German thought and heart confer they are in accord in salvation by grace through faith and the word the only infallible rule of faith and practice. The translations and writings of Luther find good soil in England, give a mighty impulse to the Reformation movement, and become the dominating factor in that movement.

John Wiclif, who became divinity professor at Oxford, England, in 1363, declared the Word to be the only infallible rule in matters of faith, rejected prayers to saints, purgatory, transubstantiation, private confession and pled for a spiritual rather than a formal church. In 1506 Colet, of St. Paul's, London, expounded the word scientifically in divinity lectures. From 1511-1515 Erasmus, divinity professor at Cambridge, taught the Greek Testament to his pupils and prepared the way for the reception of the teaching, coming from Wittenberg.

The minds of many young Englishmen were excited in wishing for a better order in which every one might read the word for himself, and the individual conscience set free. Many Englishmen gave eager ear to the news that Luther had broken the silence and uttered the protest against Roman abuses in faith and practice. In vain did Rome try to stay the progress of truth, but it swept all obstacles before it. The young scholars of Oxford and Cambridge could not be suppressed. Thomas Bilney, one of these, meditating upon the New Testament, found what penance, torture and priest could not give him —salvation by grace through faith; he made his confession to Hugh Latimer, and Latimer the persecutor of Lutheran doctrine became the defender of the Lutheran faith.

MARCH 31.

"The Holy City."

Luke 19:41-44.

By Rev. Arthur T. Michler.

General Truth—When Jesus saw the holy city He shed tears over it. And why? Because it knew not who He was. Consequently it would be overthrown amidst much sorrow and crying.

Point of Contact—Did you ever have something to which you became very much attached? Then did you ever lose it? You missed it and felt sad. Jesus loved Jerusalem and because of her coming destruction wept over her.

Lesson Developed—Jerusalem, the holy city, is the capital of Palestine. She is held in reverence by Jew and Christian alike. Here is where Jesus, our Saviour, did so many of His mighty works. The city is filled with holy associations.

Jerusalem is very ancient. Back in Abraham's time we read of a king, Melchizedek, a priest of the most high God, who met him on his return from battle.

In David's time we often read where the city is called Salem and spoken of as Zion. The city was built upon a table-land and surrounded by deep valleys. Jerusalem continued to be the capital of Judah after the separation of the nation into two parts.

The Jews were penned up in Jerusalem and were finally carried away captive into Babylon. Later they returned and rebuilt the city and the temple. Often they were attacked by armies. In the time of Christ, Palestine was a Roman province.

There were many beautiful buildings in Jerusalem, but narrow and dirty streets. The city, being located on three hills, was naturally of a somewhat rolling character which added to its attractiveness. Outside the city wall, for the entire city was surrounded by a large wall protected by turrets and battlements, the land descended into valleys, making Jerusalem a city set on a hill.

In addition to the temple, the grandest building in the holy city, towers were built by the Romans. One of these was named Hippicus, after a friend of Herod. The palace of Herod and Tower of Antonia were the other prominent buildings in Christ's time. Before the Palace of Herod or Judgment Seat is where Jesus was tried and given over to be crucified.

In Jerusalem, after Jesus' ascension, the apostles received the Holy Spirit. Here the church was born. From here the gospel has spread throughout all the world. About 70 A. D. Jerusalem was captured by Titus. Finally she came under the power of the Turks. Later the Mohammedans secured control until a few months ago when it was captured by an English army operating against the Turks in Palestine.

Hints—Poster—Sketch the tops of houses and domes of buildings to represent a city, above it in semicircle arrange word "Jerusalem" in letters cut from gold paper. Time of meeting at bottom. Invitation—Scripture verses concerning the Holy City and the New Jerusalem on one side of small card, notice of meeting on other side.

APRIL 7.

Missionary Topic—Behind the Lines.

By Mrs. E. C. Cronk.

A packet of leaflets containing fuller outlines of the twelve missionary programs prepared for Junior Leagues for 1918 and the leaflets called for, may be secured from Mr. Harry Hodges, General Secretary. 838 Drexel Building, Philadelphia, Pa., for thirty cents postpaid. Additional helps for leaders, and story material for these programs will be given in *Tidings*, published monthly by Lutheran Board of Publication, Columbia, S. C., price 25 cents a year. (United Synod.) *Lutheran Boys and Girls*, published weekly by Lutheran Publication Society, Ninth

d Sansom streets, Philadelphia, Pa., price 40 cents year. (General Synod.) *The Lutheran Mission Worker*, published quarterly at Literature Headquarters, 844 Drexel Building, Philadelphia, Pa., price 35 nts a year. (General Council.) For additional information about the missionary topics write Mrs. E. Cronk, Drawer 280, Columbia, S. C.

Suggestions for Leader's Talk on "Where attles Are Lost or Won"—The battle does not epend entirely on the men who are fighting at e front. The people "back home" have just much and more to do with winning or los- g the battle. The soldiers in the army cannot ght unless they have food to eat, and clothes to ear and munitions with which to fight. We ve seen, all over our country, posters declar- g "Food will win the war." The soldiers at e front are not supplying the food. That is e work of those behind the lines. Some one cked up the National Service Handbook not ng ago and read the heading of the first para- aph in it—"An Army of One Hundred Mil- on."

"Why," said she, "I thought that was about l the people we had in the United States." is all the people we have, and that is just hat Uncle Sam wants—every one of his people stand together and make up his army. The ys and girls who save wheat and sugar and at are in Uncle Sam's army, helping him to in. The people who give their money, and who ltivate the farms, and do the part given them do, are the ones who fight behind the lines win the battles.

In our missionary work, too, the victory de- nds on those behind the lines. Why do we t have Lutheran churches in all of our towns d cities? Do you suppose it is because our ave soldiers, our Home Mission pastors are t willing to work hard enough to build them? o you suppose it is because there are no Luth- ans in these towns and cities, and no people no are outside of any church who should be d to the Saviour? The trouble is not at the ont, but behind the lines. Our pastors are ger to build churches and there are many ople to be gathered in, but we do not fur- sh the money that is needed for the work. In r foreign mission fields people must be sent way from the Christian schools and hospitals cause there is no more room. The mission- ies are pleading with us to build more schools d churches and hospitals, but we are not nding them the money which will win the ttle against darkness and sin. Think of what ould happen in all of our mission stations if ery member of every church was really a mber of the missionary army.

Exercise. "*Either—Or.*" Facts for this exercise e given in leaflet in the packet noted above. To esent this plea let one member represent the ither" side and another the "or." "Either" may ke up a coin of the denomination referred to, look it, while telling what it will do, and then pass it er to "or," after hearing what the same coin uld accomplish on the other side. If there are her expenditures not noted on leaflet that come ore within the range of your Juniors' experience, bstitute them.

Conduct a discussion on "Things Boys and Girls an Do to Win the World for Christ," emphasizing aying, Studying, Giving, and Going.

Something to Do. Give to each Junior a list of ssionaries and missionary needs for which special ayer is to be made. Arrange a mission study urse in Bearers of the Torch, African Adventurers some other junior text-book. Plan for regular and stematic giving to missions with special calls for ecial needs. Keep before your Juniors constantly the call to missionary service. Many of the world's greatest missionaries made their missionary determination during the Junior period.

April 14.

When, Why and How Should We Use the Bible.

John 5:39.

By Anna M. Landis.

General Truth—God's Book, the Bible, has many treasures, and they must be searched for. Those who find these precious truths and keep them, have eternal life.

Point of Contact—Many boys and girls have been to the seashore and have loved to hunt for pretty shells. Other boys and girls have not been there, but they, too, have hunted for something pretty. The search in either case may not have been easy, but the result gave joy. God's word precious to all who search for the hidden beauties.

When shall we use the Bible? The Lutheran Church has always urged the training of the young people along the principles of faith. We are told that from a child, Timothy knew the Scriptures. The child cannot learn of itself, but the parents and teachers must make it their care to see that the boys and girls of the church are early taught to use the Bible and learn the precious texts, committing a number of these golden thoughts to memory. What is committed in early youth will stay throughout life. Many things may come into our lives to hinder our getting the knowledge of the Scriptures as we should, but if we in our youth have committed Bible texts, it will be a pleasure to repeat them as we grow older. Youth is the seed time, and if we sow well, we may reap a good harvest.

Why should we use the Bible? First, we answer, because it is God's Book. It is the Book of Life, and in it we can find the most beautiful stories of great men and women; of little children like Samuel, Joseph, Daniel, and, above all, the wonderful story of Jesus of Nazareth, who, as a boy, worked in Joseph's carpenter shop, and was among these children of the little village of Galilee. The Bible tells us how we must live if we would be saved, and some day go to meet our Saviour who has gone up to heaven to prepare mansions for all who love Him and are His true children.

How should we use the Bible? The Bible is not quite like other books. It is God's book, and therefore it must be used reverently. We must believe it, if we would be saved. There are so many bright, good things in it that we will all want to believe, and follow, and on the other hand, the Bible paints a picture of much sorrow and woe, and we might wish we did not have to believe these words, but as that is a part of life, we must hear it through God's word. There are many chapters in the Bible, and it would take us a long while to read it through, but we select memory verses from the Psalms, Proverbs and other sections of the Word of God, and in that way learn to know many precious truths. Luther, the great Reformer, found the Bible chained to the bookcase in the school which he attended, and he read it so much that he made it a part of his life, and the great Reformation was the result of his reading and his love for his German brethren, and his desire to set them free from the power of Rome.

Hints. Poster—A Bible cut from black paper on a white card. Notice of meeting at bottom.

Invitation—Small card with picture of small child pasted under one corner with head and shoulders just showing, words printed below, "We're looking for you at Junior Luther League—Come, on ——, at ——."

To make meeting interesting, have children before the meeting hunt up what great men like Webster, Gladstone, etc., have said concerning the "Book of Books." Have them report at meeting. Appoint one of the children to look up and tell about the work of the American Bible Society. Put up a chart with the inscription: "The Books of the Bible." Draw a large book-case, draw books in it, and write on these the names of the books of the Bible. Color each group differently. Drill the children on these from time to time.

April 21.

The Life of Peter.

Mark 8:27-29.

By Anna M. Landis.

General Truth—"Thou art the Christ" was the great confession of Peter, one of Christ's apostles. Christ's love for this apostle causes Peter to throw off his sinful life and make this true confession.

Point of Contact—In our Christian country, our young people go to Sunday school and Luther League and have learned to know Jesus by name and they, too, can say, "Thou art the Christ," or Master.

The Story—Christ had finished feeding the multitude of people who came to hear Him preach, and after that he healed a blind man; that is, made him to see, and as He and His disciples were going along the wayside He asks the question, "Whom do men say that I am?" Now, dear boys and girls, Jesus, our Master, knows all things, and He really knew what was in the hearts of His people, but He wishes them to confess with their own lips. Peter, the apostle, who always spoke for the other eleven apostles, answered by saying, "Thou art the Christ, the Son of the Living God."

Peter the Apostle—Of the early life of Peter we know very little. As a man, we know that he was a fisherman along the sea of Galilee. This occupation, while perhaps having lots of hard work connected with it, was very interesting, and the life out in the open air was of great benefit to this young man. One day Jesus came walking along the seashore, and He saw Peter with his brother, Andrew, casting a net into the sea. Jesus never lost an opportunity of doing good, so He said to these young men, "Follow Me, and I will make you fishers of men." At first they did not understand just what Jesus meant, but the Bible tells us that they left their work and followed Jesus.

The Apostle's Love for His Master—One day, when Peter was with his Master, he said, "I will follow thee, even unto death." My dear young friends, Peter did not know what that meant, for Jesus was soon to die for the sins of the world, and this very apostle on the night of Jesus' trial, said he never knew his Master. Now this was a falsehood, but it was just as Jesus had said, that Peter would deny Him. This was on the night when the cruel people were trying Him, so that they might put Him to death. No sooner had Peter denied his best friend and Master, than he was sorry, and asks to be forgiven. Jesus is merciful, and we find that He very lovingly forgave Peter, and on the first great day of Pentecost, after Peter had made a wonderful speech telling people to love Jesus, a great promise was made to him by our Saviour, when He said, "Thou art Peter (meaning a rock, or a part of a rock) and upon this rock I will build my church, and the gates of Hell shall not prevail against it." Now this does not mean that the holy Christian church was founded on just one man, but on the great doctrine which he believed, namely that "Jesus is the Christ, the Son of the Living God."

Hints. Poster—A fisherman's boat, several fish or a fisherman's net sketched in black ink on white card, and the words: "Peter, a Fisher of Men," in black letters at top. Notice of meeting at bottom.

Invitation—A small fish cut from cardboard, on back the invitation "Come, learn more about Peter, the fisherman who became one of our Lord's disciples, at Junior League, on ——, at ——."

April 28.

Life of Andrew.

By Anna M. Landis.

John 1:40-41.

General Truth—It is not enough to be a follower of Christ ourselves, but like Andrew we should bring others to Him.

Point of Contact—Our boys and girls can find some children in their home towns, whom they can ask to go with them to the League meetings.

Story—John the Baptist had been preaching his wonderful seashore sermons, and among his hearers was a man by the name of Andrew. He was deeply interested in what the friend and forerunner of our Saviour was saying about the kingdom of heaven. After listening for a while he hunts up his brother, Simon, and saith unto him, "We have found the Messias, which is, being interpreted (or explained) the Christ." The next day Jesus went into the city of Bethsaida, the home of Andrew and Peter, and there he found another man by the name of Philip, who also was anxious to become a disciple of Jesus. The beginning was only a small band of Christian people, but the good work which these humble fishermen did, spread; and today we can look back to those early days when Jesus spoke along the seashore, or from a boat out on the water.

The name "Andrew" in the Greek language means "strong man," and such he certainly was, as we read of his great faithfulness to His blessed Master. He was never ashamed of the gospel of Christ, for to him, as to all great, good men and women, it was the power of God unto salvation. Yes, he was strong because he was filled with the love of Christ, who can and will give us power to do many good things. He followed His Master, but he wanted others to know of Jesus, so he asks them to come along. He was following out the old but very true saying, "To be happy we must make others happy."

Andrew, like the other aostles, was a very close companion of Jesus, and he had learned much from this wonderful teacher. As to education, it is not likely that Andrew had much, because, in his day, they did not have the same chance as the boys and girls have now, but by being with Jesus he learned more than he could from books. Andrew's life along the mountainside and seashore taught him some wonderful lessons. He loved nature, and that made him a good, religious man, and was a true example of how others should live. Let us learn from him to bring others to the feet of Christ and there learn the true way of life.

Hints. Poster—Several silhouettes of children carrying umbrellas, and below the verse: "In April there may be a shower, but get your umbrella and come for an hour—to the Junior Luther League meeting on ——, at ——."

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